

A TRIATYSE OF THE CROSSE GA- THRED OVT OF THE

Scriptures, Councelles, and

auncient Fathers of the pri-
mitiue church, by Iohn Martiall

Bachiler of Lawe and

Student in Di-
uinitie.

*Multi enim ambulant quos sepe dicebam vobis (nunc au-
tem flens dico) inimicos crucis Christi quorum finis interitus.
Ec. Philip. 3.*

For many vvalke of vyhome I haue often told youe,
(and nowve tell yovve vveping) that they are enemies
of the crosse of Christ, vvhose end is damnation.



Imprinted at Antwerp by Iohn Latius,
at the signe of the Rape, with Pri-
uilege. Anno. 1 5 6 4.

Regiae Maiestatis Priuilegio per
missum est Ioanni Martiali in
Legibus Baccalaureo & sacrae
Theologiae candidato, vti per aliquem
Typographum admissorum impunè ei
liceat imprimi curare, & per omnes
suae ditionis Regiones distrabere, Li-
bum inscriptum, A treatise of the
crosse &c. & omnibus alijs inhibitū,
ne eundem absque eiusdem Ioannis
consensu imprimant, vel alibi impres-
sum distrabant, sub poena in Priuile-
go contenta. Datum Bruxellae. 6.
Octob. Anno. 1564.

Subsig.

Facuwez.

TO THE MOST
GRATIOVS AND CLE-
MENT PRINCESSE, ELI-

zabeth by the grace of God Queene of
England, Fraunce and Ireland, your lo-
uing and faithfull subiect Iohn Mar-
tial wisheth al heavenly grace, and
peace from god, with long rai-
gne and much faelicite, to
his honour, and weale
of yowre Maie-
sties subiectes.



That euer bene (most
gratious Souerayne) the
wounte of most men
that committ any mat-
ter to the vewe and sight
of the worlde, to recom-
mend the same to some noble Personna-
ge, ether studious in the arte of which
they write, ether wel affectioned to the
matter vppon which they discourse:
whose vial practise I thought it exp-

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55 50
dient for me to follo in dedicating this
litle treatise of mine. And knowing you-
re Maiefty to be one of the noblest per-
sonnages that liueth this day in Europe,
in al princely prowes and giftes of natu-
re æqual with the chief, and inferiour to
none, and so wel affectioned to the cros-
se (which is the matter that I haue taken
in hand to treat) that youre Maiestie
haue alwayes kept it reuerently in you-
re chappel, notwithstanding many mea-
nes haue bene made to the contrary, by
the priuy suggestiōs, and open sermons
of such, as without order of lawe, or au-
thoritie geuen by expresse commaunde-
mēt frō youre Maiefty (as it is thought)
haue in al churches, chappells, oratories,
high wayes, and other places of youre
most noble reaulme throwen downe
the signe of the crosse, and image of ou-
re sauiour Christ, and in most despiteful
māner abused it, and in common assem-
bles haue caulled it an Idol, and kepers
of the same idolatours, I haue aduen-
trously præsumed to recommend and
dedica-

dedicate this litle treatise of the crosse
 to youre Maiestie: where by sufficient
 authoritie out of the old auncient fa-
 thers it is declared, that euer sithens
 Christ suffred death vppon the crosse,
 and sanctified that holy wood with the
 water and bloud that fel from his pre-
 cious body rent vppon the crosse, Chri-
 ste men haue had the signe of the cros-
 se, in churches, chappels, oratories, pri-
 uate houses, high wayes, and other pla-
 ces mete for the same: and that the holy
 fathers of the primitiue church woorsh-
 ipped and reuerenced the signe of the
 crosse, and counsellled others to do the
 same: and that there can be no feare nor
 mistrust of idolatrie in Christen men
 hauing and woorshipping the crosse:
 with many other special matters, which
 I omit to repete here, vppon hope that
 youre grace at some vacaunt time, and
 oportune leisure wil take a vewe of the
 whole. Which if it may happely stand
 with youre Maiesties pleasure I hope
 the varietie of the history and treuth of

the cause shal both ease that tedious pay
ne, and also geue youre Maiestie estone
occasion to se, whether their meaning
(who haue blasphemously railed ageinst
it, and bereathed youre faithful subie-
ctes of the swete sight of it) be sincere
and correspondent to the fathers of the
primitiue church(as they pretend). For
my parte, I haue fulfilled that dewtie
which Sisinnius (conferring for his M.
Agelius B. of the Nouatianes with Ne-
starius for the appeasing of the Arria-
nes heresy and counselling that the em-
perour Theodosius shuld be moued to
aske the Arrian bishoppes whether they
wolde admit the old auncient fathers of
the church who florished before that
diuision or schisme sproung vp amon-
gest the, or refuse them as men that kne-
we not Christianite nor Christ) saied ap-
partaineth to enery Christe man in that
case: that is to say: I haue sheued the bo-
kes of the old fathers, by whose testimo-
nies the church his opinion and do-
ctrine of the crosse is auouched and con-
firmed:

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Socrat. lib.
9. cap. 19.
Trip.

3

firmed, I haue repeted their sentences as
they be, in effect word for worde: I haue
coted the boke and chapiter: if the ene- *Pilip. 3.*
mies of te crosse wil not admit the au-
thoritie of such holy fathers, then may
we thinke of them as the good empe-
rour Theodosius did of the enemies of
Christe his diuinitie, and trust that for
redresse of such greate outrage, your
Maiesty wil in some parte do with
these, as he did with them: which
almightie god, (in whose han-
de the hartes of princes be)
graunte to his honour
and glory, Amen. Frō

Antwerpe . 12 .

Octobris.

1564.

Your louing subiect and
trewe beedes man.

John Martial.

THE PRAEFACE TO
THE READERS.



San ambitious prince inflamed with the insatiable desire of Soueraynte and rule, intending vppō light displeasure to inuade the countries next adjoining to his, vseth al subtil deuises, policie and counsel that mans wit can inuent to the better achiuing of his determinate purpose, as corruption with mony, promesse of honour, fauour, auhtorie, and high aduauncemēt, to the gouerners of the cities, lieutenantes of the countries, capitaines of the castells, if they wil betray, and yeld to him, the cities, countries, and castells, which they rule, kepe, and gouerne, at the apointemēt of their Souerayne and lord, commination of losse of office, landes, goodes, and liff, or perpetual ignominie in seruitude, captiuitie and thrauldome, if they make resistaunce and abyde the douteiful lot,
and

and dolful end of war, Or if this serueth not, he assembleth his nobilitie, caulleth his capitaines together, prepareth his armies, equippeth his shippes, and after sufficient prouision made by water and lād, entreth in by some way or other, and wasteth his countries, spoyleth his subiectes, battreth downe his castels, and sacketh his cities: Euen so, the cruel tyrant and mighty Prince of the worlde Satan, desirous to enlarge his Kingdome, which is the Kingdome of darknes, vppon the displeasure which he conceived ageinst almighty god for his faulle from the high throne of angels in heauen, hath euer sithens sought meanes to inuade the kingdome of god: (I meane his militaunt church here in earth) and neuer ceased to vse his deceit, craft, subtil deuises, and priuy practises by corruptiō with mony, promesse of honour, worldely wealth, and such liek, to furder his attempt: and letted not to geue the aduenture vppon Christ him self king of kinges and lord off al lordes, saying
when

TO THE READERS.

when he had brought him to an high mountaine, and shewed him the kingdomes of the worlde and glory of the same, *Hæc omnia tibi dabo si cadens adoraueris me.* Al thes thinges I wil geue the, if thoue wilt faull downe and worship me. And afterward when his head was brised with the womans seade, and his pouer discomfited, and he hym self brought forthe in triūphe and open shewe by the victorie that oure sauour Christ had ouer him by his death vppō the crosse, taking away as S. Paule saith,

Mat. 4.
Luc. 4.

Colos. 2.

Quod aduersus nos erat chyrographum decreti: the obligation and bond of the lawe which was ageinst vs, which was cōtrary vnto vs, fastening it vppon his crosse, he continued his old malice, and practised the lieke by his dere frend Symon the sokerer, with Christes Apostel S. Peter, and offred him mony for the giftes and graces of the holy ghost, to the end he might induce him to breake his masters commaundement, who had saied to him and the rest of the Apostells

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Act. 8.

Gratis

Gratis accepistis, gratis date: youe haue rece Math. 10.
ued frely with out peny or peny worth,
geue it as frely ageine, and so bring him
out of fauour with god, discredit hym
with the people, hinder the preaching of
the ghospel, and let the cōuersion of the
iewes to the faith of Christ. Sone after
he attempted S. Andrewe by his faith-
ful frend Aegeas proconsul in Achaia, *Abdias. li.*
presuading him with faire wordes to *bro. 3.*
for sake the faith and doctrine which he
preached, and set his minde vppon the
worshipping of idoles.

In which attemptes of his, although
he could not preuaile, Christ oure saui-
our vaunting him with thes wordes of
controlment, *Vade Satana,* Away Satan, Math. 4.
and S. Peter despising hym and his mo-
ny, saying. *Pecunia tua sit tecum in perditionem,* *Acto. 8.*
Thy mony be with the into perdi-
tion, and S. Andrewe vtterly contom-
ning his fayre wordes, saying, I am he O
Proconsul that preacheth the worde of
treuth, and oure lord Iesus that men go-
ing from idols made with handes may
beginne

TO THE READERS.

beginne to knowe the trewe god, by
 whome al thinges ar made, yet left he
 not there, but in like manner assaied
 other of Christes stoute and valiaunt
 capitaines, as the forthy Martirs by the
 general of the field, S. Basile by Valences
 lieuetenaunt, Symeon archbishop of Se-
 leucia by Sapoires kinge of Persia, and di-
 uerse by Iulian the apostata, who as Eu-
 sebius writeth, *Non vi neque tormentis, sed*
præmijs catholicos est aggressus, assaulted the
 catholickes not with violence and tor-
 mētes, but with rewardes: which migh-
 ry and greate tētatiō coming to naught,
 (Christ assisting them and al his faithful
 souldiers with singular grace, and suf-
 fering none to be tempted aboue his
 strenght, but with tentation much ad-
 uantaging the parson that is tempted)
 this ambitious prince and cruel aduersa-
 rie off oures vsed another way to winne
 vnto him Christes faithful subiectes,
 and fel from corruption to cōmination,
 from gentil wordes to terrible threatens,
 from promesse of honour to horrible
 terroure:

Basile de
 40. Mart.

Lib. 6. c.
 2. Trip.

Lib. 10.
 cap. 32.

1. Cor. 10.

terroure: and for high dignitie he threat-
 ned perpetual ignominie, for riches, po-
 uertie, for wealth, penury, for abundan-
 ce, beggery, for quietnesse misery, for
 lightsome houses, darke doungeles, for
 fayre mansions, stinking prisons, for sof-
 te beddes, hard bordes, for warme clo-
 thes, cold yrons, for securitie, vilanie,
 for life, death: Al which as he maliciously
 threatned, so most cruelly he performed
 by the assistaunce and help of the prin-
 ces and tyrauntes of that time, with such
 immanitie as mans wit, with the di-
 uels help culd deuise, and practise: as eue-
 ry man may see that wil reade the eccle-
 siastical histories: but when not with-
 standing al this, the faith of Christ incre-
 ased, and the faithful beleuers multipli-
 ed, and were made more constant by per-
 secutiō, the he thought it best for him to
 make open war: wherefore in greate fu-
 ry and rage he summoned many diettes,
 caulled his nobilitie to gether, sent for
 his frendes, and made diuerse congrega-
 tions, and assemblies for that purpose,

as at

TO THE READERS.

as at Ariminū, at Constātinople, at Antioche, at Syrmium, at Philippolis, at Seleucia, at Nyce in Thracia, by Arrius and his confederateurs, and fought harde against Christes diuinitie: but when the victorie fel not on their side, for malice to mankinde, and sorowe for so greate a foyle, he thought it most gaynful for him to come in with a newe battaill, and therefore in thes later dayes, he caulled his faithful frēdes to gether, at Wittemberg, at Smalcald, at Suymford, by frier Luther and his abbetteurs, in Berna by Swinglius, at Geneua by Caluin, at Chal lon in Burgundy by a nombre of ministers who concluded to bannish thre vermynes (as they caulled them) out of that state, the church of Rome, the nobilitie of the countrie, the ordre of iustice in the kinges courtes of parliament, in Scotland by Knokes, in England by Latymer and Crāmer, and diuerse renegate friers, Apostatat mounkes, and married priestes, and with al the force thes sleahly friers, and lewde libertines culd
make

make, assailed to innade the catholicke church, to spoile her of her armour, to rob her of her threasure, to take away her swete victualls, to beate downe her castels, monasteries, and houses of religion, take away her ornamentes, deface her churches, throwe downe the image of oure sauour Iesus Christ, and signe of his holy crosse. And in many places they haue done so in deede in most lamentable wise.

But as in al ages Christ for the defence of his deare spouse the church, did rayse vp diuerse faithful capitaines to resist the furious attemptes of such faithlesse furies: So hath he done in these oure dayes, and geuen them harte, courage, wit, policie, learning, and strenght to withstād al the force of his enemies. And euery man according to the measure of his talent hath pleyed his parte manfully, and stowrtely defended the catholike churche ageinst her enemies. Amongest whome albeit I am not woorthy to be adnumbred for a pore, base, and common

TO THE READERS.

11
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5
mon souldier, nether for harte, courage,
wit, policie, learning, ne strenght, yet be-
cause I am apointed by the grace of my
sauour Christ, to follo his campe, and
beare his armes and recognisaunce in my
forhead, I thought it my dewtie to fight
vnder his banner, and for the defense of
his dere spouse the church to labour to
the vtter most of my pouer.

Wherefore good readers, seing the
church hath bene so pitifully defaced by
Sata and his ministers, and the crosse of
Christ cast out of churches, chappelles,
and oratories, beaten downe by high
wayes, and otherwise miserably abused,
I haue set foorth: this litle treatise of the
crosse, gathred out of the scriptures, cou-
nelles, and auncient fathers of the chur-
che, and diuided it in to ten articles, whe-
reof the first declareth the significations
of this woord. *Crux*, Crosse.

1.

2.

The second that the crosse off Christ
was præfigured in the lawe of nature:
foresheuen by the figures of Moyse his
lawe: denounced by the prophetes: and
shewed

shewed from heauen in the tyme of grace.

The third that euery church, chapel, and oratorie erected to the honour and seruice of god, shuld haue the signe of the crosse.

The fourthe that the signe of the crosse, is vsed in al sacramentes of the church: and no sacrament made and perfited rightly and in his dewe order without it.

The fiste that the Apostles and fathers of the primitiue church blessed them selues with the signe of the crosse, and counsell'd al Christen men to do the same: and that in those dayes the crosse was set vp in euery place mete and conuenient for it.

The sixt that diuerse holy men and women got litle pieces of the holy crosse, and inclosed them in gold, or siluer and ether left them in churches to be worshipped, or hāged them aboute their neckes, therby to be the better warded.

The seuēth that a crosse was borne at

B the

3. *Wey*

4. *Wey*
Sept. 10

5. *L. 10*
10. 10
10. 10

6. *10. 10*
10. 10

10. 10

7.

THE PRAEFACE

the singing, or saying of the litanie
which we commonly caul procesion.

8. The eight that many straunge and
wonderful miracles were done by the si-
gne of the crosse.

9. The ninhte what commoditie euery
Christen man hath or may haue by the
signe of the crosse.

10. The tenth that the adoration and
worshipping of the crosse is allowed by
the olde auncient fathers.

Which articles when yowe haue read
ouer, and perused wel, iudge whether the
signe of the crosse is to be taken away
from the sight of Christen men: and
whether the subtil policie of the deuil in
taking it away vnder pretence of idola-
trie, tendeth not to bring vs to paga-
nisme, and vtter forgetting of Christe
his passion. And with al interprete I be-
seke youe this my doing in such sence as
I meane: that is to profit al, and hurte no-
ne: Yf any thinke my wordes in many
places bitter, and taunting rype, let them
vnderstande, I founde them, or such lieke
in the

TO THE PREFACE. 9

in the scriptures and holy fathers applied
to such persons: and that I vse them as
the surgeon doth his launce Kniff in fe-
stered sores, and the phisition his sharpe
byting medicines, in olde growen dese-
ses: hoping that the lieke effect wil follo
in the one as in the other, if the malady
be not by longe continuance incurable
and past recouery.

For the matter it self consider what
is written, not who is the writer: Con-
temne not my youthe. It is often sene
that a younge man abandoning the sin-
gularities of his owne head, and with
mature deliberation consulting with his
elders, and geuing no other aduertise-
ment than he lerneth of them much ad-
uantageth al that follo his counsel. I ac-
knowledg my yeres are younge: but my
counsel is old: my experience simple: but
my medicine is foueraine. They are ler-
ned out of the most grauest fathers, and
best Phisitions of Christe his church:
wherefore if taylers coming from the
shopp: smithes from the forge, tapsters

TO THE READERS.

from the tauerne, ostlers from the stable, botemen from the whirry, cokes from the kichin, weuers from the lome, schollers from the schole, protestantes from Geneua, and lepping streit to the pulpet, deserue credit, although they speake nothing but the imaginations of their owne heades, and leane to their owne wildome, (for they leane to their owne wildome saith S. Hierome who prefer the thinges which they must say or do, before the decrees of the auncient fathers) I trust although I come from humanitie to lawe, and from lawe to diuinitie, yet I shall deserue credit amongst youe, seing I auouche nothing of the imagination of my owne head, but alleage scripture, auncient doctour, or councell, for al pointes of doctrine vttered in this treatise, and so cite the chapter and cote the place: that eche mā may confer, and see from what fountaue I fet this swete water, that I offer youe to drinke: which although I caul water, yet let it nothing lothe youe to tast of it.

The

In. 3. Pro-
uerb.

The verdure of it is more sweter than
 hony, and more pleasaunter than
 al kinde of wine, euer more
 flowing into euerlasting-
 liffe, which god
 graunte vs al.

Amen.

THE NAMES OF THE AVTHOVS ALLEAGED

in this treatise with a trewe no-
 te of the time when
 they lyued.

A.

<i>Abdias anno Domini</i>	50
<i>Athanasius</i>	379
<i>Ambrosius</i>	380
<i>Augustinus</i>	430
<i>Albertus mag.</i>	1260

B.

<i>Basilus.</i>	380.
<i>Beda.</i>	720.

C.

<i>Clemens papa.</i>	80.
B 3	Cy-

	Cyprianus.	249.
	Cornelius.	252.
99	Cyrillus Hieroso.	300.
	Chrisostomus.	411.
99	Cyrillus Alexand.	436.
	Cassiodorus.	558.

D.

	Dionisius Areopa.	96.
99	Damasceus.	
	As some say.	455.
	As other say.	730.

E.

	Eusebius Casarien.	320.
	Ephrem.	380.
	Epiphanius.	383.
999	Eutropius.	650.
	Euthimius.	1179.

F.

	Fabianus.	237.
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G.

	Gregorius Nazian.	380.
	Gregorius Nisse.	380.
	Gregorius Mag.	590.
99	Germanus.	725.
	Gratianus.	1154.

H.

H.

Hilarius Picta.

371.

Hieronimus.

422.

I.

Ignatius.

311.

Iustinus Martir.

150.

Ireneus.

175.

Iustinianus Impe.

1000.

Ionas epis. Aurel.

800.

Iuo Carnotensis.

115.

L.

Lactantius.

320.

Leo primus.

442.

M.

Martialis vnus ex. 72.

50.

Melchiades.

308.

N.

Nicephorus.

610.

O.

Origenes.

261.

Orosius.

430.

P.

Palladius.

420.

Prudentius.

465.

Paulinus.

448.

R.

Rabanus.

830.

S:

Silvester papa.

309.

Sozomenus.

430.

Socrates.

430.

540

Sulpitius Seuerus.

448.

T.

Tertullianus.

200.

546

Theodoritus.

390.

The Councils.

Concilium Laodicenum sub Damaso: qui vi-
xit anno domini. 363.

Concilium Carthagen. 4. tempore Anasta-
sij: qui vixit. 399.

Concilium Telenſe tempore Sozimi. 418.

Concilium Vafenſe , tempore Leonis pri-
mi. 442.

Concilium Turonen. 2. tempore Pelagij pri-
mi. 557.

Concilium Antiſiodo . tempore Deusde-
dit. 615.

Concilium Sextum generale Constantino-
pol. in Trullo tempore Agatho. 676.

Concil-

*Concilium Nicenum. 2. tempore Adriani
primi. 771.*

Concilium Florent. 1465.

Concilium Trident. 1563.

OF THE SIG- NIFICATIONS OF this worde, *Crux* *Crosse.*



Ecause this worde *Crux*,
crosse, which I nowe in-
tend to treat of, hath
diuerse significations in
the scripture, and in di-
uerse places is diuersely
take, I though it good to follo the coun-
sell of the wise Philosopher Atristotel,
and at the beginning of this treatise bri-
efely declare the significations of it, that
the readers hearing often times in this
discourse this woorde *Crosse*, may bet-
ter vnderstande to which it is to be re-
ferred,

A T R E A T Y S E

ferred. This woord Crosse then in the scripture signifieth foure thinges. The

1. first according to the Greke woorde

κρίσις. i. ferire & affligere, to streke and to af-

flicte (of which after the opinion of so-

me it is deryued) is persecution and affli-

ction: or according to the nature of the

latine verbe cruciare, to troble, to vexe

and torment, tribulatio, vexation and al

kynde of tormentes: of which significa-

tion Christ speaketh many times in the

ghospell saying Si quis vult venire post me

abneget semetipsum, & tollat crucem suam, &

sequatur me, yf any man will follo me, let

him deny him self, and take vp his cros-

se, and follo me. The secōd is the passiō

of Christ, in which sense S. Paule often

times vseth it saying, Verbum crucis perentibus

quidem stulticia est, ijs autem qui salu-

fiunt (id est, nobis) Dei virtus est. The woor-

de of the crosse to them that perishe is

folishnesse, to them that be saued, (that

is to vs) it is the vertue of god: And in

his epistle to the Galathians he saieth:

Abstine mihi gloriari nisi in cruce Domini no-

stri

Math. 10.

Luce 9.

Mar. 8.

1. Cor. 1.

Gal. 6.

stri Iesu Christi: God forbed that I shuld
 brag or glorie but in the crosse of oure
 lorde Iesus Christe. The thynde is the
 materiall crosse which the iewes made
 Christ and Symō of Cyrene carry to the
 mounte of Caluarie: vppon which they
 fastened oure sauour Christ, streached
 his armes, nailed his handes, pearced his
 feete: and opened his side: which kin-
 de of gibbet they had in the old lawe
 to putt men to death: but it was so vyle,
 so haynous, and so abhominable, that it
 was detested of man, and cursed of god
 him self: for cursed is euery one that
 hangeth vppon the tree, sayeth the la-
 we. Of which kinde of tormēt S. Chri- *Deu. 21.*
 sostome writing, and asking what signe
 of death that was, saith. *Signū erat mor-* *Demōstra.*
tis maledicta, mortis omnium defamatisimā: *non. gētiles.*
hoc enim solum mortis genus maledictioni ob-
noxium fuit: It was a signe of a cursed and
 most shameful death. For that only kin-
 de of death was subiect to malediction:
 as for example what thal I say: he that
 was fastened to the gibbet, and hanged
 vppon

3. 2. 2. 2.

F. 2. 2. 2.

A T R E A T Y S E.

vppon the gallo tree, did not only suf-
 fer that, as as greuous punishment, to
 the which he was adiudged, but also as
 a certain curse: for cursed is euery one
 that hangeth vppon the gallo tree: But
 after that it pleased god, when the ful-
 nesse of tyme was come, to suffer his so-
 nne to be incarnate of the virgin Mary,
 and redeme vs as S. Paule saith, *De ma-*
ledicto legis factus pro nobis maledictum, etc.
 from the curse of the lawe, being made
 a curse for vs: that the blessing of Abra-
ham might come vppon the gentills in
 Christ Iesu, that we might receue the
 promesse of the holy ghost by fayth,
Crux, that accursed and abhominable
 signe of extreme punishment and most
 shameful death, (as *vit* soloeth in Chri-
 softome) became more bright and ho-
 norable than any princes crowne. For
 the head is not so adorned with the
 princely and royal crowne, as it is with
 the crosse: which is more highly to be
 esteemed than all rich apparell, and pre-
 cious attire. And the very same which
 al men

Gala. 3.



al men abhorred before, the figure of that they most earnestly seeke. And certes it is founde euery where, amongst princes, amongst subiectes, amongst women, amongst men, amongst virgins, amongst matrons, amongst seruantes, amongst free men, al men oftentimes signe and blesse them selues with the same, making it in the noblest parte of the body: for it is dayly figured and drawen out in oure forheades, as in a pillar: It shineth and sheweth ful bright in the holy table, in cōsecration of priestes, in the body of Christ in the mystical suppers: This crosse we may se to be had in reuerence euery where in houses, in markettes, in wildernesse, in high wayes, in mountaines, in hills, in vallies, in sea, in shippes, in cotages, in beddes, in cotes, in armour, in chambres, in tauerne in siluer and golden plate, in pictures vppon waulles, in brute bodies euil affected, in bodies possessed with deuils, in warres, in peace, in day, in night, in companies of delicate, in orders of religious:

no signe of the crosse
A crosse
in the ho-
ly table.

The crosse
se had in
reuerence
and ho-
nour eu-
ry vywhere.

A TREATYSE

gious: al men so greedely take vnto them this maruelous and goodly gift.

This is a maruelous grace, none bluseth, none is ashamed, yea caulling to remembraunce, and thinking howe it was sometymes a signe off most accursed death: but al are more adorned with it, than with ouches of pearle, or chaynes of golde. And it is not only not shunned, but desired and loued: euery man is desirous of it, and hoful for it: It shineth

The crof-
se set in
vvaulles.

euery where, it is set here and there in waulles of houses, in high turrettes, in bokes, in cities, in villages, in places inhabited, and others where no man dwel-
leth: And a litle after, the same father

Chrisostome saieth, *Hoc moris Symbo-
lum multa benedictionis argumentum factum
est, & omnigenae securitatis murus, tempestiua
diaboli plaga, daemonũ frænũ, chamus con-
trarium virtutũ, &c.* This signe of death
was made a token of much blessing,
and a waull of al kinde of securitie, a
dewe and timely plague for the deuil, a
bridel for wicked sprites, a bitt for con-

trary

trary pouters: This toke away death, this broke the braſen gates of hel, this ouerthrew the diuels toure, cut of the ſtringes of death, deliured al the worlde ſubiecte before to damnation, and put away the plague ſent of god for the corrupt nature of man. So much force and ſtrenght had this ſigne of curſed death which euery mā did ſhunne, euery man deſired to eſcape, and accōpted moſt vilanous and ſhameful, after the death of Chriſt crucified. And thus much Chriſtoſtome: before whome certē hundred yerēs: Martialis one of the. 72. diſciples ſent out by Chriſt to preach wrote of the croſſe in this ſorte: Crux domini armatura veſtra inuicta contra Satanam, galea cuſtodians caput, lorica protegens pectus, clypeus tela maligni repellens, gladius iniquitatem & angelicas inſidias peruerſe poteſtatis ſibi appropinquare nullo modo ſinens: The croſſe of oure lorde is youre inuincible armour ageinſt Satan: an helmet warding the head, a cote of fence defending the breſt, a targat beating back the darteres of



Epist. ad
Burdega.

*Epist. ad
Burdega.*

A T R E A T Y S E

tes of the deuil, a sworde not suffring
iniquitie and ghostely assaults of per-
uerse pouer to approche nere vnto yo-
we. Damascenus in other age writeth
thus: *Hæc nobis signum datum est super frō-*
tem, quemadmodum Israeli circumcisio: per
ipsam fideles ab infidelibus distamus & discer-
nimur. Ipsa est scutum, & arma & tropheum
aduersus diabolum: Ipsa signaculum est ut
non tangat nos exterminator. etc. This cros-
se is geuen vs as a signe vppon oure for-
heades, lieke as circuncision was to the
Israelites: by this we Christen men dif-
fer and are discerned from infidels. This
is oure shielde, oure weapon, oure ban-
ner and victorie ageinst the deuil. This
is oure marke that the destroyer touch
vs not. This is the lifting vp of them
that faule, the suer stay off them that
stand, the staff of the weake, the rod of
the shepard, the hande leading of con-
uerfes, the perfection of them that pro-
fit, the health of body and soule, the put-
ting away of al euil, the cause of al good-
nesse, the destruction of sinne, the tre of
refure-

Lib. 4. c.
12. Orthe-
dox. fi.

resurrection, the wood of liff. By thes authorities euery man that is not ashammed of the crosse of Christ, may not only see that the holy signe of the crosse was set vp in al places, had in honour and reuerence of al men, but also note that it is a snaffle, bit, and brydle for the deuil, a buckler, targat, and shield ageinst wicked sprites, a plage, murrin, and destruction of synne, a protection, saulfgard, and guide to man, an abandoning of al euil, and occasion of al goodnesse.

Nowe if such as haue throuen downe the signe of the crosse euery where, and in despite haue hewed it, hackt it, and burnt it, and in reproche of good Ghristen men reuerently honoring the same, haue caulled it an idol, wil say that al this is to be vnderstanded of Christes death: and that the effectes reherfed before, are to be referred to the merites of Christes passiō only, we knowe and acknowledg as wel as they, that Christes death is oure liff, and the merites of his passion oure

C

iusti-

A TREATYSE

iustification, and that by his death hea-
 uen is opened, Satan conquered, the
 earth blessed, synne subdued, hel gates
 shut vp, al wicked sprites put to flight,
 their pouer discōfited, their fyery dartes
 extinguished, and al euil abādoned, and
 vertue purchased: Marry as notwith stā-
 ding the merites of Christe his passion,
 all that will be the children off god, and
 coheirs with Christ, must haue their sin-
 nes washed away with water in the ho-
 ly sacrament of baptisme: (for vnlesse a
 mā be borne againe of water and the ho-
 ly ghost he can not enter into the king-
 dome of god) and after lauful age, and
 yeres of discretion, must be made parta-
 kers of his precious body and bloud:
 (for vnlesse ye eate the fleash of the son-
 ne of man and drinke his bloud, ye shall
 haue no liff in yowe) and besides must
 kepe the cōmaundementes: (as it is writ-
 ten, *Si vis ad vitam ingredi serua mandata*,
 iff thowe wilt enter into liff, kepe the
 commaundementes) and iff by frayltie
 they synne, and faull from the fauour of
 god

45
 1
 2
 3
 4
 5
 Ioan. 3.

Ioan. 6.

Math. 19.

god, they must be recōciled by penaunce, and haue the merites off Christes passion applied vnto them by thes sacramentes, as external signes of a holy thinge, signes off inuisible grace, signes off greate efficacy and force, which conteine grace them selues, and be the cause of it, and worke the effect off that which they signifie: Euen so albeit Christ hath subdued sinne, conquered the worlde, discōfited the deuill, ransacked hel, broke the brasen gates, and ouerthrowen all their pouer by his death vppō the crosse, yet we who haue to fight, not against fleash and bloud as S. Paule saith, but against princes and pouters, against the lordes of the worlde, rulers of this darknes, against the wicked sprites in the ayre: we I say, must vse against such tentatiōs, and violent assaultes, besides oure faith in Christe his passion, the outward signe off the Crosse also, so dreadful to all wicked sprites, that as holy Athanasius writeth, *Dæmones crucem videntes saepe tremunt, fugiunt, euanescent & persecutionem*

Eph. 6.

De quest.
quest. 39.

A T R E A T Y S E

The deuilles tremble at the sight of the crosse.

patiuntur, that is: The deuils seing the crosse, oftentimes tremble, fle away, vanishe out of sight, and are miserably tormented: And in the liſſ off S. Anthony declaring howe the deuils hauing a deadly hatred to Christen men, and especially to religious persons, endeouour to ouercome their mindes with wicked thoughtes, and not preuailig that waie, assaie to make them afraied, taking vnto them some tymes the shape off serpentes, some tymes of beastes, and some tymes of men and such lieke: he saieth, *Omnia ad primum crucis signum euanescent*: all vanissheth away at the fyrst signe off the crosse. Wherefore in the same place declaring howe wicked sprites coming in the night to religious men, fayne them selues angells of god, commend their study, and maruel at their continuance, he geueth them counsel to make the signe of the crosse, saying: *Quum videritis, tam vos quam domos vestras crucis armate signaculo, & confestim soluentur in nihilum: &c.* When yowe se the wicked sprites

houses blest with the signe of the crosse.

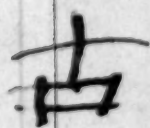
sprites, arme both youre selues and your
re houses with the signe off the crosse,
and incontinet all shal be dissolued, and
brought to naught: for they feare the
banner in which oure sauiour Christ
spoyling the pouters of the aier, brought
them foorth in open shewe:

Whereunto S. Chrysostome agreeth
expoūding that saying of S. Paule, *precio
redempti estis, &c.* yowe are redemed with
a greate price, do not become the ser-
uauntes of mē: *Considera precium quod pro
te solutum est, & nullius hominis seruus eris.
Precium autem crucem hic appellauit, quam
non simpliciter digito in corpore, sed magna
perfecto fide in mente prius formare oportet.
Nam si hoc modo eam faciei tue impresseris
nullus scelestorum dæmonum quum hastam
videat qualiterale vulnus accepit congre-
di te-
cum audebit.* Consider the price that was
paied for the, and thowe wilt be no mā
seruaunte: The price he caulled the cros-
se: which thowe must not with thy fin-
ger only print in they forehead, but first
of al with greate faith in thy minde. For

Ho. 33. in

16. Math.

1. Cor. 6.



The cros-
se must
first be pri-
ted in the
minde by
faith, and
afterwar-
de in the
forehead
by the
hand.

if thoue printe it in thy face after this
 māner, none of al the wicked sprites whē
 thy see the speare with which they rece
 ued a deadly wounde, wil dare to encou
 ter with the: for if we be shakē with great
 horroure and feare when we do but only
 see the places where such as ar condem
 ned to die be put to execution, what suf
 freth the deuil thinkest thoue, if he see
 the hold that sword with which Christ
 dissolued al his pouer, and with a greate
 stroke cut of the dragōs head? Therefor
 be not thoue ashamed of so greate a thre
 sure, lest when Christ shal come in ma
 iesty, he be ashamed of the. *Hæc crux non*
terribles sed despicabiles hominibus dæmones
effacit, This crosse hath made deuils not
 only terrible, but contemptible to men:
 And thus much Chrysostome there: by
 whome we may lerne that euery man
 beleuing in Christ, and printing first
 the merites of his passion in his mynde,
 and afterward the outwarde signe off
 the crosse in his body, is suerly garded
from al assaultes of the deuil, And that
 by this

by this crosse al wicked sprites attēpting
man craftely, threatning terribly, assaul-
ting furiously, and fyghting fearcely, are
 put to flight and set at naught. Here
 might be brought out of this auncient
 father diuerse other places wel expres-
 sing the vertues and effectes of this holy
signe; but because my intēt is not to tro-
 ble the readers with many allegatiōs out
 of one authour, especially seing there be
 so many holy, vertuous, and lerned fa-
 thers of greate antiquitie with one con-
 sent and accord auouching the same, I
 will refer al that are desirous to see mo-
 re out of Chrysostome, to his homilie de
cruce & latrone, to his .55. homilie in Ma-
 theū. and reporte what I finde in other.

Origenes in the exposition of S. Paul Lib. 6.
 les Epistle to the Romaines, saith: *Tā-*
ta est vis crucis vt si ante oculos ponatur, & in
mente fideliter retineatur, ita vt ipsam inor-
tem Christi intentis oculis mentis aspiciat,
nulla concupiscentia, nulla libido, nulla supera-
re possit inuidia, &c. that is to say. The
 pouer of the crosse is so great, that if it

non ubi

C

4

be set



A T R E A T Y S E

be set before a mans eies, and kept faithfully in his minde, so that he looke with stedfast eies of the minde vppon the very death of Christ, no concupiscence, no sensualite, no enuy is hable to ouercome him, but streitwayes at the praesence of the crosse, all the force of the flesh, and pouer of sinne is discōfited and ouerthrowen. Cassiodorus in his treatise vppon the fourthe psalme saith. *Sicut nūmus imperatoris portat imaginē, ita & fidelibus signa caelestis imperatoris imprimuntur. hoc munimine diabolus multiformis expellitur, & fraudulenta machinatione non praeualet superare tentatum, quem habuit primi hominis persuasionē captiuū. Crux est enim humilium inuicta tuitio, superbiorum deiectio, victoria Christi, perditio diaboli, infernorum destructio, caelestium confirmatio, mors infidelium, iustorum vita.* that is to saye, Lieke as the coyne beareth the image of the emperour, euen so are the signes off the heauenly prince printed vppon the faithfull. By this garde and defence the wily and subtill deuil is expulsed and driuen

Cassiodor.



driue away, and hath no pouer to ouer-
 come by his deceytful circumuention
 the man that he attempted, whome by
 the persuation of the first mā he had in
 captiuitie and thrauldome: for the crosse
 is the inuincible defence of the hum-
ble, the ouer throwe off the proude, the
victorie off Christ, the vndoing off the
deuil, the destruction of hel, the confir-
mation of heauenly thinges, the death
of infidels, the liff of the iuste. But here An obie-
 peraduētūre oure aduersaries taking oc- ction.
 cāsio of certaine woordes of these aun-
 cient fathers, wil saie. It is not the bare
 signe of the crosse that woorketh thes
great benefittes to man, but faith in the
merites of Christ his passion: for answer Answer.
 we saye, that nothing can auayle, and
 profit man, vnlesse he hath a stedfast
 faith in Christ, and faithful belieff in
 the merites of his passion. for as S. Pau-
 le saieth. *Accedentem ad Deum oportet cre* Heb. 11.
dere: he that cometh to god must bele-
 ue: and. *Sine fide impossibile est placere Deo.*
 without faith it is not possible to please
 god.

god. But lieke as faith is the victory that conquereth the worlde, the meane that maketh oure soules meete habitations for the holy ghost, the way that leadeth to heauen, Marry not euery simple, bare, and naked faith, but such as S. Paule saith worketh by charitie: Euen so saye we that faith worketh to man the afore saied effectes, expelleth deuils, putteth out their fiery dartes, and defendeth mā from al their fury and assaultes: Marry not euery faith, but such as is stedfast, constant, and stronge, ioyned with charitie, builded vppon hope, strenghtned with prayer, augmented with fasting, and assisted by the signe off the holy crosse: for there is one sort off deuils which is neuer cast out, but in praying and fasting: and as that deuil was then cast out with praying and fasting: So as Lactantius writeth nowe. *Sectatores Christi spiritus inquinatos de hominibus & nomine magistri sui & signo passionis excludunt.* The folloers off Christ do cast wicked sprites out of men both with the name off

Math. 7.

Li. 4. c. 27
de vera sa-
pi.

of their master, and signe of the passion.

And S. Augustine saith: we haue rece-
ued the remedy of faith against the poy-

son of the old serpēt: *Ut si quando voluerit* *De Sym. ad*
aduersarius diabolus denuo insidiari, nouerit *Caibecu*
redēptus cū simboli sacramēto, et crucis vexillo *lib. 2. cap.*
1.

ei debere occurri: that if oure aduersarie the
deuil wil at any timely in wayte againe,
the man that is redemed may knowe,
that he ought to mete with him with a
stedfast faith, and signe of the crosse. By
which auctorities we lerne that the sig-
ne of the crosse must cōcurre with faith
and faith with the signe off the crosse:
And they iointly concurring, haue driue
out of mē, not one only sprite, but whole
legiōs of deuils, and made thē despicable
to mā, and man inuincible to them; in al
assaultes, skirmishes, and cōflictēs: but a
naked, sole and only faith had neuer that
force nor at any time wrought by his ow-
ne only might, that by a Christiā, which
the bare signe of the crosse did by an A-
postata or rather an vnfaithful pagan.

Julian the renegate seeking astron-
mers



mers, nygromauncers, and coniuers to
 lerne whether he shulde be emperour or
 no, founde a skilful man in that science
 who promesed to declare vnto him, al
 that he desired: And to do this the bet-
 ter he brought him in to a tēple off ido-
 les, and led him into a secret place and
 caulled vp the deuilles. *Quibus solemniter*
apparentibus terror compellatur Iulianus in
fronte sua crucis formare signaculum: Tunc
dæmones trophæi dominici figuram respiciētes
& sue recordati deuictionis repente disparue-
rūt. That is to say: The deuilles apear-
 ing solemnely Iulian for feare was comp-
 led to make the signe off the crosse in
 his forehead. Then the diuelles looking
 backe, and seing the figure off oure lor-
 lodes banner, and remembring their
 faulle and ouerthrowe, sodaynly va-
 nished out off sight. The same storie
 Gregory Nazianzene recordeth in these
 woordes. At the appearing and sodayne
 syght of the deuilles. *Ad crucem con-*
fugit, & ob timorem signatur, adiutorēque fa-
cit quem persequabatur: praualluit signaculum
super an-

Theodo. li.
 6. cap. 1.
 Trip.

Priori ora-
 tio. contra
 Iulia.

*superantur daemones, soluantur cimores, respi-
rat malum, animatur rursus: iterum impe-
tus, denuoque signaculū, compscuntur dæmo-
nes:* he ranne for refuge to the crosse, and
for feare was signed with the crosse, and
made him his helper whome he did per-
sequute: the signe off the crosse præuay-
led, the diuelles were ouercomed, feare
dissolued, troble ceassed, he toke harte
and courage againe, the deuilles made
towardses him againe, he made the signe
off the crosse agayne, the diuelles were
quayled. Iudge by this experiment good
readers whether the signe of the cros-
se hath not the might, force, and pouer
as is a fore saied. This Iuliā had no faith,
for he for sooke his Christianitie, and
became an Apostata, that is a renegade, a
traytour, a forsaker of his faith and pro-
fessiō: he had no loue to god, for he perse-
quuted his some Iesus Christ: he had no
hope in Christ, for he practised with cō-
iurers, and consulted with diuelles, and
yet by the only bare signe of the crosse
made in his forehead in the greate agoni-
es and

John 15
for / cost
1
3
4

A TREATYSE

Lib. 3. dia.
logo. cap.
7.

es and terrours which he had at the sight
of the deuils he escaped daunger and put
the wicked sprites to flight, A nother ex
perimēt not much vnlike this S. Grego
ry sheweth of a iewe, who had no trust,
cōfidence, hope, nor faith in the passiō of
christ: but yet he prouided alwaies to ha
ue him self armed with the signe off the
crosse. This iewe being cōpelled of ne
cessitie went into the temple of Apollo,
and toke vp his lodging therethat night:
As he laye there, a greate cōpany of wic
ked sprites came in to the tēple. And he
that was chief and superintendent ouer
thē, cōmaunded the rest to search who
it was that praesumed tu lye in the tēple.
They going vnto him, and looking nar
rowly rounde about hī, and espying that
he was signed with the crosse, with dis
dayne and indignatiō, saied: *Vah vah, vas
vacuū sed signatū: Quibus hoc renuntiantibus
cuncta illa malignorū spituū turba disparuit:*
tuishe, tuishe, here is a voyde and empty
vessel, but signed with the crosse: which
tidings whē the wicked sprites brought
back



back to the superintendēt, al the whole
cōpany of thē vanished owt of sight: for
they cā not abyde the signe of the cros-
se, nor cōtinewe in place where any mā
is that hath the signe off the crosse, nor
hurte thē that haue it, as witnesseth *La-*
stantius, speaking of the power and force
of the crosse: his wordes be thes. *Quum*
dijs suis immolāt, si assistat aliquis signatā frō
tē gerens, sacra nullo modo litāt nec respōsa po
test cōsultus reddere vates: neq; accedere ad eos
possunt in quibus caelestē notam viderint, neq;
ijs nocere quos signum immortale munierit.

Lib. 4. cap.
27. de vera
sapienti.

When they do sacrifice to their idolls, if
there stand any mā by, that hath his for-
head signed wth the crosse, they offer vp
no sacrifice, nether their riddle reader is ha-
ble to geue any answer: nether cā they co-
me to thē in whome they see the heauē-
ly marke nether hurte thē whome the im-
mortal signe doth warde. But what is
this heauenly note and immortal signe?
forsothe the crosse of christ: so cauled of
his effect, because by cōtinuall meditatiō
of heauenly thinges, and the lif to come
it ma-

A TREATYSE

it maketh men heaueuly and immortall:

And this is the fourthe signification off this woord crosse, of the which mention is made in Eſaie by god him ſelfſſ ſaying.

49.

Exaltabo ad populos ſignum meum. I will ſet owt on high my ſigne to the people which ſigne ſaieth S. Hierome there, is vndoutydly *vexillū crucis*: the banner or ſigne of the crosse: and Hieremy ſaieth

4.

Leuate ſignū in Syō: lift vp a ſigne in Syon, that is ſaieth S. Hierome: *Leuate ſignū crucis in ſummitate eccleſie*. Lift vpp a ſigne at the crosse in the topp of the churche.

9.

24.

7.

Of this ſigne of god Ezechiel alſo ſpeaketh in his ninthe chapiter, and S. Mathewe, and S. Iohn in his Apocalipſe ſaying that the locuſtes which came owt of the ſmoke of the pitt, had commaundement to hurte nothiſg.

Niſi tantum homines, qui non habent ſignum Dei in frontibus ſuis: But only thoſe men who had not the ſigne off god in their foreheades.

By which places of ſcripture yowe vnderſtand I truſt (good readers) that there be two kindes of ſignes of the crosse, the

one

one made of some earthely matter to be
 set vp in churches, and left in the sight of
 the people, the other expressed or made
 with mans hande in the ayre in forme
 and lieknes of the other: and imprinted
 in mens forheades, breastes, and other
 partes off the body, and vsed as furder
 occasion requireth. Off which two sig-
 nes in this treatise I minde to discoure.
 And by the way lest some enemye off
 the crosse shuld misconter my meaning
 in this behalfe, I geue youe to vnderstan-
 de, that in al this treatise I attribute no-
 thing to the signe of the crosse with out
 speciall relation to the merites of Chri-
 stes passion, but saye (as in parte I sayed
 before) that as it is god that geueth vi-
 ctorie in bataill, health in sicknes, incre-
 asse in matrymony, fruct in the fielde,
 but by the helpe of me as external mea-
 nes, So it is Christe that worketh in the
 vertue and merites of his passion, al the
 effectes which shal be, or may be metio-
 ned, but by the holy signe of his crosse,
 as an external meane, which we must

A TREATYSE
vse in al oure necessities, as the phisiciō
doth his medicines in sicknes, and le-
ue the rest to god,

THAT THE
CROSSE OF CHRI-
STE VVAS PRAEFIGV-

red in the lawe of nature, foreshe-

wen by the figures of Moyse

his lawe, denounced by

the prophetes, and

shewed frō hea-

uen in the ti-

me of gra-

ce,

2.



IN the lawe off nature,
Moyse, and the prophe-
tes, the crosse of Christ
is in so many figures
præfigured and foreshe-
wen vnto vs, that yff I
shulde repete them here as they are set
foorth at large by the aunciēt fathers,
this

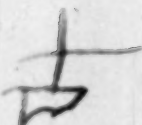
this worke wolde passe the compasse off
 a litle treatise, and growe to a large vo-
 lume: which thinge I minded not euen
 from the beginning. Wherefor I wil no-
 te vnto yowe, as nigh as I can, those on-
 ly which do most liuely expresse the ho-
 ly crosse, and signe of saluation: and re-
 fer al that are desirours to see more, to
 the authours them selues: and because
 the labour to seeke them shal not be gre-
 ate, I will cote the boke and chapiter off
 euery one that shalbe alleaged. First after
 god had created man and blowen into
 his face the breath of lyffe, he planted for
 him a paradise of pleasure: and placed Ge. 2.
 him there: and brought foorth owt off
 the earth al kinde of trees, pleasaunt to
 to see, and sweete to eate: *Lignum etiam*
vita in medio paradisi; and the tree of lyffe
 also in the mydest of paradise: This tree Lib. 4. cap.
 of lyffe signifieth saieth Damascene the 12. de or-
 crosse of Christ: his wordes be thes thod. fide.
Hanc preciosam crucem praefigurauit vita
lignum, quod in paradiso plantatum est a deo.
 The tree of lyffe, which was planted off

D 2 god

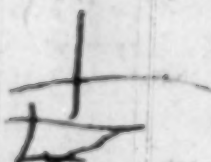
A T R E A T Y S E



In psalm. 1.



Li. 8. c. 17.
in Euang.
Ioannis.



god in paradise, praefigured this precious
crosse. For seying death came in by the
tree, it was conuenient that lyffe and re-
surrection shulde be geuen againe by a
tree. And Cassiodorus declareth the sa-
me, saying. Oure sauour Christ is well
compared to a fructful tree, for the cros-
se which he toke for the saluation off
man: *Qua merito lignum vite dicitur: quo-
niam ibi Dominus Christus qui est vita no-
stra suspensus est*, which is worthely caul-
led the tree off lyffe, because oure lord
Christ who is oure lyff, was hanged-
there: To this *Cyrillus* bisshop of *Alexā-
dria* agreeth saying. The holy crosse
brought vs vp to heauen who were cast
downe to the bottomelesse pitt off hell.
For this is the tree of lyf which the scri-
pture saieth was planted in the mydest
of paradyse: because from that tree the
lyuely and healthfull medicine came
to vs.

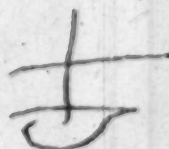
Afterward when god sawe the maly-
ce of men multiplie vppon earth, and
their cogitations and thoughtes to be
bent

bent and inclined to naughtynesse, he repented that euer he made man, and being moued inwardly wyth sorowe of harte, he saied, I will destroy man whome I haue created from the face off the earth, and al liuing thinges creping vppō earth, or fleing in the ayre. And therefore he commaunded Noe to make an arke, as it is set foorth in Genesis: 6.

This arke of Noe prefigured the crosse off Christ. For as by the arke, Noe and his familie were preserued from temporal drowning, so by the crosse of Christ al faithful men are preserued from spiritual drowning in sinne: as Cyrillus speaking of the figure of the crosse sayeth.

Hac est arca Noe per quam saluamur à diluuiο inundantis aquae vitiōrum & incolumes seruamur. This is the arke of Noe, by which we are saued from the flud off the water off sinne ouerflowing vs, and are kept salff owt off daunger.

Abraham hearing that Sodomā was inuaded and sacked, and his brother Lot spoyled and caried away as a captiff, and



Lib. 8. cap.
17. in E-
uāg. Iohā.

A TREATYSE

prysoner, put thre hundred and eightene of his best men in armes, and went foorth lieke a valiaunt capitayne in battaill araye, and pourfued his enemies. The stander or ensigne that he vsed in that skirmish (as it may be gathred out of S. Ambrose) prefigured the crosse. For

Lib. i. de f
de ad Gra-
tia, in pro-
lo.

faieth he: Abraham brought thre hundred and eightene men of war to the bataill, and had the victorie ouer his enemies. *Signoque dominicae crucis & nominis quinque regum victriciumque turmarum subacto robore, & vltus est proximum, & filium meruit & triumphum.* And with the signe of oure lordes crosse and holy name discomfiting the power of fiue enignes that had gotten the victory, he bothe reuenged his neyghbour and deserued a sonne, and a greate triumphe. Yf Abraham in those dayes ouercame his enemies wyth the signe off oure lordes crosse, then he had the signe of the crosse: and in a figure declared that with the signe of the crosse al oure enemies shulde be discomfited and ouer throwen. A-

gaine

Abraham
had the
signe of
the crosse
in his ban-
ner.

gaine Abraham commaunded by god to offer vp his sonne Isaac toke his axe and cutt wood for the sacrifice, and leyd it *Ge. 22.* vppō his sonne Isaac: This wood signified and prefigured the crosse of Christ: and Isaac, oure sauour hym selff, that shuld beare that crosse. *Cyrl. lib. 8. cap. 17. in Euang. Ioannis.*

Againe when Iosephes two sonnes Manasses and Ephraim were brought to Iacob to be blessed, Manasses the elder was set at his right hand, and Ephraim at his left. Thē Iacob leyd his right hande vppon Ephraims head, and his left vppon Manasses, and so chaunging his hādes blessed thē both: This chaunging off Iacob handes, and putting the one ouer the other prefigured the crosse saith Damascene. And because Iacob did not this of any ouersight, but of a set and determinate purpose, it may wel be gathred, that he sawe in spirite the forme off the crosse, by whych Christ taking away al accurses and maledictiōs, gaue vs his children, elected and caulled to be the sonnes of god, æternall bene-

A T R E A T Y S E

dition, increase of grace, and abundance of mercy.

Moyſes whē god appeared vnto him in the mounte and ſent him to Pharaο for the delyueraunce of his people Iſrael, had a rod in his hande, by which god declared his omnipotency, might, and power, and afflicted the Aegypti-

ans. This rod ſaieth Origen with which Aegypt was ſubdued and Pharaο conquered, is the croſſe of Chriſt by which the worlde is ouercomed and the prince of the ayre conquered, and with all his principalitie brought forth in triumphe and open ſhewe. Agayne when the childrē of Iſrael were delyured owt off Aegypt, and paſſed on their way toward the land of promeſſe, Amalec waged battaill ageinſt them, and with all his power endeuored to ſtay their iourney.

Exo. 17. where vppon Moyſes commaunded his valiaunt and faithfull capitaine Ioſue to muſter his men, and prepare to the field. And he him ſelff with Aron and Hur went vpp to the hill, and held vp
his

his handes and prayed: and as long as he held vp his handes, Israel ouercame: and euē at that præsēt saith S. Augustine Moyses with holding vp his handes did præfigure the crosse: his

woordes be these. *Nobiscum est Moyses* De. 4. ha-
ref. ad
Quod vult
Deū. ca. 2.
ille magnus amicus Dei, qui vt hostem vince-
ret præliantem, manus ad cælum extendit, iam

tūc figurā crucis Christi ostendēs. With vs is that Moyses the great frend off god, who to the end he might ouerthrowe his enemies warring ageynst him, held vpp his handes to heauen, euen then foreshewing the figure of Christes crosse. And for more euident declaration of this he saith. Moyses held vpp his handes a crosse: his woordes be these. *Hostes* Lib. 10.

obuij filijs Israël, transitumque prohibentes, & cap. 8. de
cinita. Dei.
præliantes, orante Moysse, manibusque eius in
crucis figurā extensis, nullo Hebræorum
cadente, prostrati sunt. The enemies meeting the children of Israel, and denying them free passage, and skirmishing with them, whiles Moyses prayed and held vp his haudes a crosse, were destroyed without

Lib. 4. de
Tri. ca. 15.

without bloudshed or death of any one Israelite. And as then Amalec leſting the childre of Iſrael to paſſe were ouer-
 comed by Moyſes: So ſaith S. Auguſ-
 tine. *Ille ſuperbiſſimus ſpiritus ad ima medi-*
ator, ad ſumma intercluſor, aperte ſeuiens, &
ad terram promiſſionis tranſitum negans, per
crucem domini quæ Moysi manibus præfigu-
rata eſt ſuperatur. That moſt proude ſpri-
 te, mediator to bring men to hel, and
 ſhutter of the doore betwene vs and he-
 auen, raging openly, and with greate re-
 ſiſtaunce deniying vs paſſage to the land
 of promeſſe, is diſcomfited and ouerthro-
 wen by the croſſe of oure lorde which
 was præfigured by the handes off Moy-
 ſes. But by Moyſes handes the ſigne off
 the croſſe was præfigured *ergo* by the
 ſigne of the croſſe deuils ar ouercomed.

Agayne when Moyſes had brought
 the children of Iſrael through the read
 ſea, they paſſed into the deſert and wil-
 derneſſe caulled Hur, and wandred the-
 re thre dayes, and thre nightes without
 water: and at the lenght came to Marah
 but

but they culd not drinke of the water,
it was so bitter. Then Moyſes hearing
 howe they murmured, prayed to god ^{Exod. 15.}
 for water, and god ſhewed him a pie-
ce of wood, which when he had caſt
 into the water, it was very ſwete and plea-

ſaunte to drinke. This wood ſaieth Cy ^{Lib. 8. cap.}
 rillus, is the croſſe of Chriſt: his woor- ^{17. in E-}
 des be thes. *Ipsa itidem lignū eſt quod fluuiū* ^{uāg. Ioan.}

Marah immiſſum amaritudinem aquæ in
dulcedinē vertit. In liekemann the croſ-

ſe is the wood which ſometymes put
 in to the flud Marah turned the bitter-
 neſſe of the water in to ſwetenefſe. The
 ſame ſaieth S. Auguſtine. *Per lignum* ^{Lib. 2. cap.}
quod oſtendit Dominus Moyſi quum populus ^{57. queſt.}
Iſraël veniſſet in Marah, & dulces fecit a- ^{ſuper Exo.}

quas, præfigurauit gloriam & gratiam crucis.
 Oure lord by the wood which he ſhe-
 wed to Moyſes and made the water
 ſwete, when the people of Iſrael came
 to Marah. præfigured the glory and gra-
 ce of the croſſe.

Nowe that this ſigne was alſo de-
 nounced vnto vs by the pcophetes, it

wek

The croſſe
 ſedenoun-
 ced by the
 prophe-
 tes.

A T R E A T Y S E.

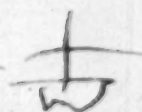
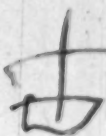
wel apeareth by diuerse of them : but to
 avoyde tediousnesse I wil repete but
 two or three: God being offended with
 the abomination of the iewes descri-
 8. bed in Ezechiel appeared vnto him and
 saied that he would haue no pittie nor
 compassion vppon them when they cri-
 ed and caulled vnto him . Wheuppon
 9. he spoketo Ezechiel and saied . The
 visitation off this citie draueth nygh,
 and euery one hath a vessel of destructi-
 on in his hande : But because god wold
not destroye the good with the bad , he
saied vnto hym *Transi per mediam ciuita-*
tem in medio Hierusalem, & signa Tau super
frontes virorum gementium, &c. Passe tho-
 rough the midst of the citie, in the mi-
 dest of Hierusalem and make the signe
Tau vppon their forheades who lamēt
 and moorne for the abominations
 which are done in the midst of it. And
 to other he saied, passe ye thorough the
 citie and follo him destroye old and
 yōge, mayde and wife, litle and greate,
 but vppō whome youe se the signe Tau:
 kill

15

gude

9

kill him not. This lettre Tau:saith Ter-
 tullian is a kinde of crosse which god by *Lib. 3. ad-
 uersus Mar-
 cio.*
 his prophete did foreshewe and sayed
 shuld be in oure for heades in the trewe
 and catholick Hierusalem which is the
 churche. S. Hierome also expounding
 that place off Ezechiel saith. In the old
 auncient letters of the Hebrewes which
 the Samaritanes vse at this present, the
 last lettre T. hath the lieknesse and for-
 me of a crosse which is signed with ofte
 impressiō off the hande in Christen
 mens forheades. Hieremy crieth. *Leuate* 4.
signum in Syon: Lift vpp a signe in Syon:
 that is saith S. Hierome (as it is saied be-
 fore) *Leuate signum crucis in summitate ec-
 clesie:* Lift vp a signe of the crosse in the
 topp of the church. Esaie declaring ho-
 we the rote of Iesse shuld come and saue
 the loste people of Israel saith: *Leuabit* 11.
signū in nationes &c. He shal lift vp a signe
 into al nations, and assemble to gether
 frō the foure coastes of the earth the pil-
 grims of Israel, and the disperfed of Iu-
 da: that is as S. Hierome saith: *Leuabit
 signum*



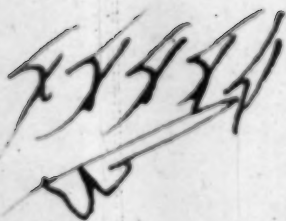
A TREATYSE

signum crucis in vniuersas nationes. He shall
lyft vpp the signe of the crosse into al
nations, and gather together owt off
the iewes synagoges the people of Isra-
el, that the Apostells might fulfill that
commaundement off Christes Go-
ye to the losse sheape of Israel. Agayne
by his saied prophete he saith: Behold
49. I will lift vp my hand to al nations, and
fett vp my signe on high to all people.
That signe saith S. Hierome is vndou-
tydly the signe of the crosse, which god
66. also signified in the same prophete and
put as S. Hierome there declareth in ou-
re forheades, that we may frely and frãc-
kely saie. *Signatum est super nos lumen vul-*
tus tui domine. O lorde the light of thy
countynanuce is signed and sealed vp-
pon vs. Thus brieffely yowe see good
readers howe the signe of the crosse was
præfigured in the lawe of nature, and
expressed vnto vs by the figures of the
lawe of Moyse, and denounced by the
prophetes: yff any man is desirous to see
more touching this matter he may rea-

de

Math. 10.

Psalm. 4.



de Iustine Martir *dialogo cum Triplo. ad-*
uersus Iudeos. Tertullian. *Lib. aduersus Iu-*
deos & Marcio. Cyprian *tract de Sina &*
Syon. Cyrill Alexand. *Lib 8. c. 17. in Euāg.*
Io. Damascene. Lib. 4. c. 12. de ortho. fide.
 there shall he finde al most liuely ex-
 pressed.

Nowe it foloeth that I declare, that
 this signe of the crosse was shewed frō
 heauen in the time off grace. And here
 to passe ouer all histories euen from
 the houre that oure sauour Christ ho-
 nored and sanctified the crosse with his
 precious body, vntill the time of Con-
 stantine the greate, I vnderstand by Eu-
 sebius, Sozomenus, and others, that he
 conducting and leading his armie a-
 geynst Maxentius, being very pensiff
 and careful what successe he shulde ha-
 ue in that battail, and lifting vp his eies
 to heauen, and by prayer seeking help
 from thence, saue in the element to-
 wardes the east, the signe of the crosse,
 shyning as bright as fier: and angells
 standing by him and saying. O Constanti-
 ne in

Lib. 9. ca.
9. histo. ec-
clesiast.
li. 1. cap. 4.
Trip.

A TREATYSE

*Eusebius
lib. 1. de vi
ta Const.
Christ com-
maunded
Constantine to
make a sig-
ne of the
crosse.*

ne in hoc vince: O Constantine in this
ouercome. And the next night oure sa-
uiour Christ shewing him the same sig-
ne which he sawe before, commaun-
ded him to make a signe in forme and
proportion lieke vnto that wich ape-
ared vnto hym in the element, and vse
that as a sure defence ageynst all the as-
sautes, and conflictes off his enemies:
he did so. And being nowe secure, and
certayne off the victorie, he made the
signe off the crosse in his forehead, pain-
ted it in his flagges and ensignes, and
shaped his greate banuer Labarum after
the forme off oure lordes crosse, and
decked it with gold, pearle, and pre-
cious stones, and besides caused that sig-
ne to be carried rounde aboute his ar-
my, by certem off his moste valiaunt
souldiers as a saulfgard and protection
ageynst his enemies. And so he discom-
fited Maxentius, and deliured the citie
off Rome from miserable seruitude and
intolerable tyrannie.

Afterward when he came in solem-
ne tri-

Hubert

Hubert

Hubert

ne triumphe to Rome he gaue all the
honour and prayse to god, and in the
pillar which bothe the Senate and citie
gaue him, and erected in honour of that
victorie, he caused the signe of oure lor-
des crosse to be paincted at his rigt han-
de with this inscription: Hoc salutari sig-
no vero virtutis argumento ciuitate nostram
a iugo Tyranni erepta liberam: by this he-
 althful signe a trewe token of vertue, I
 haue deliured oure citie from the yoke
 of the tyraunt and made it free. Againe
 the same signe was shewed vnto him
 when he triumphed ouer the Bizantiās,
 and at another time when he subdued
 the Scythians beyonde the riuer Ister.
 And in all conflictes, skyrmisses and bat-
 tailles afterward he had good successe,
 as lōg as he serued god, and honored his
 crosse. And as oure cronicles recorde, e-
 uen so had we in all conflictes ageinst
 oure enemies the French and others, as
 long as we serued god trewly, and with
 horrible blasphemie contemned not his
 crosse: But sithens trewe religion, and

E fin-

Rome

I

I

I anglo

I

A TREATYSE

sincere woorshipping of god crept a li-
 tle and a litle out of mens hartes, and in
 lieu of them, libertie, cōtempt of religiō,
 heresie, and other abomination came
 in, and souldiers without feare of god
 vsed terrible swearing, and in steade off
 the crosse commonly vsed to be sett in
 their cotes, got feathers on their heades,
 and scarffes about their neckes, all went
 backward: sea and lande, fyer and water
 heauen and earth, god and man fought
 ageinst vs. Which thing to be certayne,
 and trewe, euery man that is not yet in-
 fatuated may see, by oure two last voya-
 ges to Lyth and Newe hauē. But to oure
 purpose: when Gallus created emperour
 by Constantine, was sent to Antioche,
 to be as lieutenant in the east, the sig-
 ne of oure sauour apeare vnto hym in
 the east saierth *Socrates* as he was coming
 to Antioche: for a piller was sene in the
 element, in lieknelle of a crosse to the
 greate woundering off all that beheld
 it.

Lib. 5. cap.
 50. Trip.

At Hierusalem in the feast of Pente-
 cost

cost in the raigne of Constantius, appeared saith Cyrillus archbishop of Hieru- *Epist. ad
Constantin
Imperat.*
salem, in the element, *Mortis deuicta tro-*

phaeu, beata in qua crux, The banner or in-
signe of death conquered. I meane the
blessed crosse: and it was saith he, no
fantasticall fight, but a trewe vision.

For all the whole citie did see it, and
woundred at it, and for feare went to
the church and prayed and it appeared

vppe the blessed hil Golgatha, and shyn-
ed to the holy hil Oliuet. A gaine vpon
Iulian the Apostata who forsoke
his Christianitie and sacrificed vnto
idols, and vpon all his trayne accompa-

ning him, fell saith Sozomenus a suer *Lib. 5. cap.
50. Trip.*
of rayne, as he was going to Antioche
to roconcile him selfe to the emperour

Constantius: and euery drop that fell e-
ther vpon his core, or any other that
accompanied him, made a signe off the
crosse. At a nother tyme when the saied

Iulian counselled the iewes to repayre
the temple of Hierusalem destroyed by
the Romanes, god to make them desiste

A A T R E A T Y S E

from that wicked purpose of theirs, caused the grounde where they had digged a greate trench for the fundation to be filled with earth ryfing out of a vallie. And when this notwithstanding they continued their woorke, god rayfed a greate tempest of winde, and scattred al the lyme and sande which they had gathered, and caused a greate earth quake and killed al that were not baptised, and sent a greate fyer out of the fundation and burned many of the labourers. And when al this nothing discouraged them:

Theodorus In caelo signum splendens crucis salutaris apparuit, & Iudaorum vestes crucis signaculo sunt impletae. A bright glittering signe off the healthful crosse appeared in the element, and the iewes apparel was filled with the signe of the crosse. And in diuerse ages the lieke hath bene sene: but this for oure purpose may suffice.

Nowe if any curious man wil aske to what end al this tendeth, forsothe to no other but to declare that god foreshe- wing this signe by so many figures in the

the lawe of nature, Moyſes, and the prophetes, willeth all his highly to eſteme the thing which thoſe figures ſignified, and prophetes denounced vnto vs, and to beleue that as the figures wrought temporall benefites to the Iſraelites, So the trewth (that is the croſſe it ſelf) ſhall worke vnto vs his elect and choſen children, beleuing in his ſonne Ieſus Chriſt, and hauing his ſigne printed in oure forheades, the lieke benefittes, effectes, and vertues ſpiritually: and much more greater: It was ſhewed to Conſtantine in his greate anxietie and penſif pa- ges and told him by the angells that in that ſigne he ſhulde ouercome his enemies, to inſtructe vs that in al anxietie of minde, and penſyſneſſe of harte, the croſſe of Chriſt ſhalbe oure comforte, and the ſigne a meane to ouerthroue oure enemies: Chriſt appearing to Conſtantine and commaunding him to make a ſigne of the croſſe to the likenenſſe of that which he ſawe in the element, and further willing him to vſe it as a pro-

A TREATYSE

tection against his enemies in warre, ge-
ueth vs at this present daye to vnder-
stand (*quia Iesus Christus heri & hodie*
& ipse in secula because Iesus Christ is
yesterday, to daye, and he for euer) that
it is his pleasure to haue the signe of the
crosse made and sett vp in open places,
vsed in warres, and not contened, burnt,
hackt, and hewed in peace. Is was she-
wed from heauen at Hierusalem to de-
clare that the faith and doctrine of the
Christians was both preached by men
and shewed from heauen: and that it
consisteth not in the persuasible woor-
des of humane wildome, but in the she-
wing of the spirite and pouer.

It is neces-
sary for
euery mē
to be sig-
ned vvith
the crosse.

God caused the droppes off rayne
that fell vppon Iulian the Apostata and
his companie to make the signe off the
crosse in his and their garmentes, becau-
se they shuld vnderstand by that signe,
that the doctrine of the Christiāns came
from god, and that it was necessarie for
euery mā to be signed and marked with
the crosse. That it apered in the ele-
ment

met when Iulianus and the ieweswold
 haue reedified the temple of Hierusa-
 lem, and filled their cotes with the signe
 of the crosse, god gaue them to vnder-
 stand that their labour was in vayne:
 and made them go home to their owne
 houses confesing and acknowledging
 that he was a trewe god whome their
 progenitours, wipt, scourged, and han-
 ged vppon the crosse. And in them he
 lerneth vs, that all thinges attempted
 ageynst god his will and pleasure, shal-
 be frustrate: and the enemies of the crof-
 se forced to confesse that signe which
 before they despised: and tremble and
 quake at the sight of that which before
 they maligned. For when Christe shall
 come to the terrible iudgement, then
 shall the signe of the sonne of man ap-
 peare in heauen, then shall all tribes off
 the earth lament and moorne, then shall
 they see the sonne of god coming in
 greate pouer, and maiestie. The signe off
 the sonne of mā is the crosse of Christ,
 which at that day with his brightnesse

E 4 shall

Matth. 24.

August.
 ser. 130. de
 temp.

A T R E A T Y S E

shall obscure the sunne, mone, and star-
res, and shalbe borne before Christe vp-
pon angells shulders, that they who haue
crucified oure lorde may knowe the
counsel of their iniquitie, and see into
hi whome with their nayles and speare
they pearced. And this shal not only hap-
pe vnto the iewes, but to all Christe his
enemies. For as holy Ephrem saieth, In
the end of the worlde at the seconde
coming of Christ, this signe of the cros-
se shal first of all appeare in the element
with great glorie and infinite legions
of angells, fearing and vexing Christes
enemies, lyghtning and cōforting the
faithfull, and foreshewing the coming
of the king and emperour off heauen.

Then thes crosse crucifiers for shame
of their impietie towardes so mercifull
a lorde that redemed them with his de-
ath vppon the crosse shall saye vn-
to the hilles, *Cadite super nos*: Faulle dow-
ne vppon vs: and yet not be hard, becau-
se they repented not in time of mercy
and grace: wherefore I exhorte them al
that

De penit.
cap. 3.

Luce. 23.

that by the malice of the deuill, and per-
 suasion of his ministers haue bene, or be
 presently enemies of the crosse of
 Christ, to returne with an humble and
 contrite harte to their sauiour and mer-
 cifull lorde agayne, and by penance re-
 enter into his fauour, whiles the eyes
 of his mercy are open: Nowe is the time
 of mercy: Nowe may he be founde of al
 that wil seeke him: Nowe may we by
 the assistance of his grace woorke with
 feare and trembling, oure saluation: No- *Philip. 2.*
 we may we light oure lampes, and go
 with him into the mariadg: Then (I
 meane in the later daye) shal be the time
 of iustice: Then wil he not be founde,
 althought we seeke him with teares.
 Then will he not heare vs although
 we caull vnto him: Then wil it be nigh- *Ioan. 9.*
 te and no man shall woorke. Then shall
 we haue no leysure to light oure lam-
 pes: but it shal be saied vnto vs as it was
 saied to the folishe virgins, knocking at
 the gate whē the brydegrome was gone *Mat. 25.*
 into the mariage. *Amen dico vobis nescio*
 vos

A TREATYSE

nos: verily I saie vnto youe: I knowe
youe not: therefore wache: because youe
knowe nether the day, nether the hou-
re: Nowe to the third article.

THAT EVERY CHVRCH CHAPPEL AND ORATORIE E-

rected to the honour and
seruice of god shuld
haue the signe of
the crosse.

3.



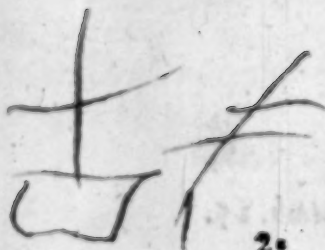
Or declaratiō and proufe
of this article that eue-
ry churche, chappel, and
oratorie erected to the
honour and seruice off

1.

god shuld haue the signe of the crosse, I
will declare it vnto youe, first by a mi-
raculous dedication of a church by an
angell sent from god to that purpose:
who made the signe of the crosse in fou-

2.

re corners of the churche. Secundarely
by the example of S. Philip Christes A-
postell



postell preaching to the gentils in *Scythia*: and exhorting them to pluck downe their idol, and set vp a crosse. Thirdly, by the authoritie of counsell and doctours, fouerthly by the lawes of *Iustinian* the emperour and custome of the church: Touching the first, after that the Apostles receuing the holy ghost, had auctoritie to loose and binde, and comission to go into al nations and preach the glad tydings of the gospell, *S. Bartholomewe* went into *India*, where was a greate temple and famous idol caulled *Astaroth*, in Which the deuill by vayne illusions, false miracles, and pratened cures, had long time miserably afflicted the people. The Apostell entring into that temple, and tarrying there for a time, did with his præsence make the deuill so dūme and impotent that he coulde nether dissolue the riddles which were propounded vnto him, neither cure, ne helpe the lame *Lazars*, whome he had tormented. And that he made the wicked sprite him selff acknowledged

3.

4.

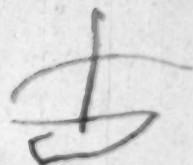
A T R E A T Y S E.

knowledg and confesse: and before the king and al the people to deteete his impotency, howe he did hurte and was not hable to heale. And furder he compelled him to breake in pieces that and all o-ther idolls in the tēple, so that there remayned not one. At which sight the people cried: *Vnus Deus omnipotens quem prædicat Bartholomeus*: That only god is omnipotent whome S. Bartholomewe præacheth. Wherevppon he taking occasion to confirme that which god by grace beganne to woorke in them, and to delyuer that temple from that idoll, and people from idolatrie, lifted vp his handes to heauen, and desyred god for his sonne Iesus Christe his sake, that the multitude of lame Lazars and sick persons lying there hurte by the malice off the deuill might be cured and healed. And when he had ended his prayer, and the people saied Amen, *Apparuit angelus domini splendidus sicut sol, habens alas, & per quatuor angulos templi, circumuolans digito in quadratis saxis sculpsit signum crucis, & dixit:*

*& dixit: Hæc dicit dominus qui misit me. Si-
cut omnes vos ab infirmitate vestra munda-
mini, Ita mundaui templum hoc ab omni sor-
de, & habitatore eius, &c.* The angell off

god appeared bright as the sonne ha-
uuing whinges, and fleing by the foure
corners of the temple, ingraued with his
finger in the square stones the signe of
the crosse, and saied: Thus saieth oure
lord god: Euen as al yowe are healed off
youre infirmities: So haue I purged this
tēple frō al filthinesse, and the deuill in-
habitour and dweller there. Furder god
commaunded me: that I shuld saye vnto
yowe, that looke what signe I haue in-
graued in the stones, such youe shuld
make in youre forheades, and al euill
shall flee from youe.

Here good readers yowe may note
thre thinges, first howe god moued with
the prayer off his Apostel deliured the
people of India from the thrauldome of
the deuill and sent his angell from hea-
uen to sanctifie the temple polluted with
idols, which sanctification was done by
making



An angel
sent from
heauen to
dedicate
a church
and make
the signe
of the
crosse in
the 4. cor-
ners.

Handwritten flourish

A T R E A T Y S E

making the signe of the crosse, which
signe god cōmaunded to be ingraued in
the square stones at the foure corners

2. of the tēple: The second is, howe he wil
led thē to make the signe of the crosse

3. in their forheades. The third howe al e-
uill shall fle from thē that so do: where-

by yowe may lerne that euen from the
beginning it hath not only bene godes

wil, but also commaundement, that the
signe of the crosse shuld be set vp in

churches, and made in mens forheades,
which heretikes irride and accompte:

superstition and folly, as peraduenture
they will this storie: but whatsoeuer it

pleaseth them to saye, I trust enery
good Christen man staied by the grace

of god in the vnitie of his church, and
grounded vppon that sure rock ageinst

which hel gates shall not preuayle, will
more esteeme the auctoritie of him that

wrote it, then the leuitie of such as a-
gayne saye it, especially seing it is, writ-

ten by him that sawe oure Lorde in
fleash, and folloed Simon and Iude in-

to

Handwritten note:
A C dms
Handwritten flourish

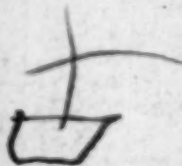
to Persia and was at the death of S. Andrew, and made bishop of Babylon by the Apostells, Abdias I saie, who wrote a litle discourse of the Apostells lifes. Lib. 8.

Concerning the example of the S. Philip, the forsaied authour writeth in this sort: After Christes ascension S. Philip preached the ghospel zelously to the gentilles in Scythia: where when he had bene kept in pryson, and shulde haue bene compelled to haue done sacrifice before the idol of Mars, there came out of the piller where the idoll stode a great hydious dragon, and strake the priestes sonne that mynistred fier at the sacrifice, and the two tribunes whose officers had the Apostel in pryson: Besides diuerse were infected with his venemous blastes, and began to be sick: which thinge the apostel espying, saied vnto them. Heare my aduile and counsel, and yowe shal haue yower health agayne: they which are dead, shall be reuiued: the dragon which hath hurte yo-

A TREATYSE

te youe, in the name of god shalbe put
to flight: Then saied the sick men, Sire
what is best for vs to do? *Deijcite hunc
Martem & confringite*: Cast downe this
Idol Mars and breake him in pieces sa-
ied the Apostel: *Et in loco in quo fixus sta-
re videtur, crucem Domini mei Iesu Christi
affigite, & hanc adorate*: And in the place
where he semeth to stand fast, set vp
the crosse of my lord Iesus Christ, and
adore the same: here marke good rea-
ders howe S. Philip Christes Apostel
exhorteth the Scythians both to set vp
the crosse, and also to adore it: which
if it were idolatrie or superstition as
as thes gaye ghospellers, and newe pre-
tensed reformers of Christianitie wold
make simple soules beleue, S. Philip in-
dued with the holy ghost, highly este-
ming the honour of god, and zelously
desyring the saluation of mans soule,
wold not haue counselled the Scythi-
ans to haue done it, and in the mindes
of those late conuerfes for trewe ho-
nour and worshipping of god, haue
planted

The crosse com-
maunded
to be set
vp and
adored
by S. Phi-
lip.



planted superstition and idolatrie. Nor here cā they vse their sligt shift, and saye that the Apostle cōmaunding the Scythiās to set vp a crosse and adōre it, mēt only that they shuld set the passion off Christ on high in their mindes, and be-
 thankful to the lord for it: for the Apo-
 stle not only commaunded them to set
 vp a crosse, but he apointed the place
 where it shuld be set: that was in a stone
 waull or piller, where faith in the passiō
 off Christ culd not be fixed ne set, for
 that the waull receueth no faith: vnles-
 se the melody off thes meale mouthed
 mynstrels be so swete, that they can (as
 the poetes fayned off *Orpheus*) moue
 hard stones, or make braten pillers vn-
 derstand.

Touching the authoritie off coun-
 cels, we haue as ^a Iuo. and ^b Gratian re-
 cord in a Sinode kept at Orlans in Fraū
 ce this canō. *Nemo ecclesiam ædificet ante-*
quā episcopus ciuitatis veniat & ibidem cru-
cem figat. Let no man build a church be-
 fore the bisshepp off that diocesse come,

F

and

Coūcel-
les.^a Lib. 2.^b De conse-
dist. 1.^c Nemo.

A T R E A T Y S E

and set vp a crosse: And in the second Synode kept at Toures, we finde this

cano. 2.

canon. *Vt corpus domini in altari non in armario, sed sub crucis titulo componatur.*

That the body off oure lorde consecrated vppon the aulter be not reposed and set in the reuestry, but vnder the roode:

by which decre we perceue that then

there was a roode and crosse in the

church and the sacrament reserued, and

leyed vp reueretly vnder the roode. Fur

der that the signe of the crosse was kept

and had in churches it may wel be

gathred by the sixt general council

kept at Constantynople in Trullo: and

by the whole discourie off the seuenth

generall councill kept a Nice. Where

thre hundred and fiftye bissshops men

off greate vertue, profunde knowledg,

and deape sight in diuinitie made this

decre. *Hijs se sic habentibus &c.* Thes thin-

ges being so, we going the kinges high

way and standing to the doctrine off

oure holy and most gody fathers, and

obseruing the tradition off the catho-

lick

a Roode
in the
church
more the
1000. ye.
res ago.

cap. 73.

Adio. 7.

Aug

OF THE CROSSE. 41

lick church in which the holy ghost
duelleth, determe and define with al di-
ligence and care, that honorable and
holy images, made hanfomely in co-
lours, stones, boordes, or any other
matter be dedicated and set vp in holy
churches, *ad modum & formam veneranda*
crucis, after the manner and foorme off
the holy and reuerend crosse: and that
they be had in halloed vessels, and ve-
stiments, and in waulles, tables, priuate
houses, and high wayes, and especially
the image off oure lord and god Iesus
Christ oure sauiour, and the image off
the immaculate virgin Mary mother of
god, and the images, of holy me, that by
this beholding of paincted images, al
that looke vppon them, may come to
the remembraunce, and desire of the
first samplers and patternes which they
resemble: and with all exhibite vnto
them some courtesy, and reuerent ho-
nour: for honour and reuerence done to
an image redoundeth to the glory off
the first sampler and patterne, and he

A decre-
that the
crosse and
images
shuld be
in the
churche:

Honour
done to
images is
done to
that
vvhich
they repre-
sent.

F 2 that

A T R E A T Y S E

Here good readers yow see by the determination of four councels, two prouincial and two general, that the figne of the crosse shulde be had in churches. And by this decre of the council off Nice yowe vnderstand that the image of Christ and his mother and all other sainctes shulde also be in churches and honored. And the fathers off the

that cast
away the
crosse and
image off
any sain-
cte is ex-
comunica-
red.

same councel do excommunicate and
accurse all such as castaway the signe of
the crosse, or image off any sainct, or
bring the sentences of scripture spea-
king of idols, ageynst images, or caull

same counsell do excommunicate and
accurse all such as cast away the signe of
the crosse, or image off any saint, or
bring the sentences of scripture speak-
ing of idols, ageynst images, or caull
images idols, or say that Christen men
woorshipp images as god. And what
soever they binde in earth is bounde in
heaven: which thing considered, I trust
youe wil detest their impietie who ha-
ue in most lamentable wise defaced all
images, throwen downe the crosse off
Christ, and in despite of good Christen
men

men reuerently worshipping them, haue caulled them idols. As for doctours we haue Ambrose, Lactance. Austyne, and Pauline, S. Ambrose saith a church can not stand with out a crosse, and that a crosse in the church is as it were a mast in the ship: iff a church lack a crosse by and by the deuil doth disquiet it, and the winde doth squatte it, and beate it, *At vbi signū crucis erigitur, statim & diaboli iniquitas repellitur, & ventorum procella sopitur*: but when the signe off the crosse is set vp, by and by both the malyce off the deuil is repelled, and the tempest off winde appeased. And thus much S. Ambrose there in effect: vppō whose woordes we may build this argument. That must nedes be in the churche with out which the church cā not stand, but as S. Ambrose saith a church can not stand without a crosse: Therefore a crosse must nedes be in the church. Nether here can oure aduersaries cauil and say that the crosse off which S. Ambrose speaketh there, is the passion off Christ

Doctours

Ser de cru.

cc. 55. &

56.



A T R E A T Y S E

only: for he saith, ubi signum crucis erigitur &c. when the signe off the crosse is set vp the malice off the deuil is beaten back: by which woordes he geueth vs to vnderstand that ouer and aboue the passion off Christ, he talketh there off a material church: and that in that material church the signe off the crosse is set vp as a meane to resist and ouercome the assaultes of the deuil, by the merites of his passion that suffred death vppon the crosse. Lactantius in his verses vppon the passion, maketh oure sauour Christ speake (as it were by a figure caulled prosopopeia) after this sorte to al that come into the church.

Lactantius

Quisquis ades medijsq[ue] subis in limina templi.

Siste parum insontemq[ue] tuo pro crimine passum

Respice me: me conde animo, me pectore serua.

Cerne manus clauis fixas, tractosq[ue] lacertos.

Atq[ue] ingens lateri vulnus, cerne inde fluore

Sanguineum, fossosq[ue] pedes, artusq[ue] cruentos.

Whosoe-

Whosoever thou art that comest hither, and entriest into the midst of the church, stand stil a while and behold me that haue suffred al this for thy sake being gyltlesse and innocent: ley me vp in thy minde: and keape me in thy harte; behold my handes fastened with nayles, and my armes streached out, and a great wounde in my syde, and a bluddy streame flowing from thence, and my feete pearced, and al my body bloudded. Se good readers in *Lactantius* time there was a roode in the church, and the yma^{a Roode in the church.}ge of Christ let vppon a crosse, with his armes streached, handes nayled, feete fastened, syde wounded, and all his body bloudded. For yf there had bene no ymage off Christ in the church to whome *Lactantius* might attribute that talke by the saied figure, then must oure enemies saye, that he made Christ speake that from heauen: and that from thence, he shewed euery man that cometh into the church his torne body, and bluddy woundes: and that the authour

A TREATYSE

meaneth not. For besides, that *Lactantius* knewe to haue such a vision from heauē it happened but to fewe, and that off singular grace obtayned with long fasting and continual prayer, (which all that resort to the church vse not) he commaunded the man that hath diligently considered Christe hanging vpon the crosse: and earnestly beheld his woundes, to faul downe vpon his knees and worship the signe of the crosse: for he saith there.

Flecte genu: lignūque crucis venerabile adora.
bowe downe thy knee; and adore the honorable wood of the crosse: by which woordes he geueth vs to vnderstand, that there was in the church a signe off the crosse to which he shuld bowe his knee: and a wood which he shuld adore

August.

S. Augustine amongst other thinges done with the signe of the crosse: sa-

Jer. 19. de sanctis.

Crucis mysterio basilicae dedicantur,
Churches are dedicated with the signe of the crosse: which woordes may be referred ether to the benediction which the

the bishop vseth in the solemne prayers
made at the first fundation, or to the
material crosse which euery bisschopp
must set vp at the dedication of euery
church. Furder he saieth in the place al-
le aged before, that Christ *Crucē nobis in
memoriam suae passionis reliquit*. Left vs a
crosse in remembraunce of his passion;
Yf Christ left vs a crosse in remembra-
unce of his passion, then we haue or
shuld haue a crosse in remembraunce of
his passion. And I praye yowe wherecā
we haue a crosse more conueniently to
remenbre his passion, the in the church
wheteral men resort to pray, where the
sacrifice of his body and bloud is and
shalbe offred in remembraunce off his
death vntill his coming agayne? *Pauli- Paulinus.*
uns writyng to *Seuerus* talketh much of
building churches, and setting vp pictu-
res in the same, and verses ouer the
pictures, and saieth that did set these ver-
ses ouer the signe of the crosse. *Epist. 12.*

*Cerne coronatam Domini super atria Chri-
sti*

Stare

A T R E A T Y S E

*Stare crucem, duro spondentem celsa labor
Præmia: tolle crucem, si vis auferre coro-
nam.*

Behold here standeth a crosse of oure
sauour Christ with a crowne ouer the
church Porch, promising high rewar-
for oure great paines: take vp the crosse
if thou wilt beare away the crowne.
Agayne in the same epistle and diuerse
other places he maketh such mention
of the crosse that no man who readeth
his woorkes, can saye but that in those
dayes the signe of the crosse was set vp
and had in the churche.

Iustinianus

Nowe by order it foloeth that I de-
clare and proue this by the lawes of Iu-
stinian the emperour. For discharge of
my promesse in this behalf I remitt the
readers to his newe and later constitu-

*2it. de mo-
nach. 6.
illud.
Col. 1.*

tions: Where he saith. *Illud ante omnia
dicendum, vt omni tempore, & in omni loco,
si quis edificare venerabile monasterium volu-
erit, non prius licentiam esse hoc agendi quam
Deo amabilem locorum episcopum aduocet, &
ille manus ad cælum extendat, & per oratione
locum*

*locum consecret Deo, figens in eo salutis nostra
signum (dicimus autem adorandam & hono-
randam vere crucem)* This therefore befo-
re all other thinges we must saye, that at
all tymes, and in all countries, if any mā
wil build a monastery to the seruice and
honour off god, he hath no licence nor
leauē to do it, before he caull vnto hym
the welbeloued of god, bishopp off the
place: and he lyft vp his handes to hea-
uen, and with prayer halloe the place to
the honour of god, setting vp there the
signe of saluation (we meane the crosse
trewly to be adored and worshipped) and
so let him beginne his building, leying
this decent and goodly foundation. In a
nother place he maketh this lawe. *Si
quis fabricare voluerit venerabile oratorium
aut monasterium, præcipimus nõ aliter incho-
andam fabricam nisi locorum sanctissimus e-
piscopus orationem ibi fecerit, & venerabilem
fixerit crucem.* Yf any man wil build a
chappel or monastery to the honour
and seruice of god we commaunde that
the frame be not begonne, except the
holy

*Autent. de
ecclesiast.
iii. Col. 9.*

at spring

A T R E A T Y S E

holy bishhop of the diocese hath prayed there, and set vp a holy and reuerend crosse. In these two lawes of Iustinian the emperour, yowe see good readers a commaundement geuen in expresse woordes and playne termes, that no churche nor chappel shuld be builded without the signe of the crosse. Ageinst which the aduersaries of treuth and enemies of Christes crosse, haue nothing to reply, vnlesse they will absolutely say that nether crosse nether churche is necessary amongst Christen men, or flatly deny the authoritie of the emperour: and that were greate arrogancy and pryde: and not laiful for them nether. For reason willtch and the lawe saieth, that: *Qui admittit testem pro se non potest eundem repellere contra se*: He that admitteth a man to be witnesse for him, can not repel the same man, if he be witnesse ageinst him. Wherefore seing they haue vsed the authoritie of Iustinian, for prouf of their seruice in a barbarous tounge, where in deede it maketh nothing

at spring

Ryge

L. Si quis
C. de testi.

ap. l. g. m.

Thi. v. l. h.

thing for them, being rightly scanned and wel vnderstanded, of right they can not denye his authoritie in this, where in expresse woordes he maketh ageynst them.

Touching the vse and custome off the church for hauing the signe of the crosse, I nede not much trouble the readers with many prouffes: euery man can be witnesse and iudge in this, vnlesse by fauour to his sect, and loue to heresie, he be insensate, or vn sensible. Then as the Philosopher willed all that douted whether fier be hotte or no, to put their fingers in to it and trie: So in lieke manner iff any man make any matter of ambiguitie off this, we may desire him to take his eies in his handes, and looke in all churches, chappells, and oratories through out al countries where Christes religion is, and was in dewereuerence before thes shismes, whether ther were or be any crosses or no. Certes he shalbe hable to finde none, no if he had as many eies as *Argus*, vnlesse it be a

The vse
and custo
me of the
churche.

W

W

W

A TREATYSE

be a temple of idols, a Synagog of infidels, a congregation of miscreantes, or assemble of heretikes. But yet to say somewhat I hope it shal not be altogether superfluous. Wherefore I will put yowe in remembraunce of the dedication of certen churches by *Helena* and *Constantine* the greate. The good ver-
tous lady *Helena* when she had founde
the crosse of Christ, made as *Socrates*
reporteth, thre churches: One in the
moute of Caluarie where she founde
the crosse: another in Bethlem where
Christe was borne: The third in the
moute Olyuet from whence Christe
ascended. In lieke manner *Constantinus*
builded a litle chappel in his palace, and
caried a pavilion about with him made
after the manner and proportion off a
church, that nor he, nor his armie, might
be destitute of a church, in which they
might prayse god, make their prayers,
and receue the sacrament. And shal we
thinke that *Helena* commaunded by re-
velation to seeke the crosse, and so high-
ly este-

lib. 1. c. 17.
Tripur.

Socrate. li.
1. c. 8. hist.
ecclesiast.

ly esteeming it when she had founde it,
 wold not set it vp in the churches which
 she builded? Or that Constantine who
 had the same signe shewed him frō hea-
 uen, who made it to be put in his ban-
 ner, in his souldiers cotes, and had al-
 wayes in his hand a crosse of gold, wold
 not haue the signe of the same in his
 chappel? No man of wisdome can thin-
 ke it trewe or liekely to be trewe. The
 same god emperour Constantine made
 diuerse other churches, and amongst
 them one in the honour of S. Paule at
 the suggestion of Siluester, and set a cros-
 se off gold vppon S. Paules cophyne
 weying an hundred and fyfty pounce
 weight: where by we may see that it was
 his pleasure and delight to haue the cros-
 se in the church.

But what nede so many woordes? to
 end so euident a matter, I wil repete a
 sentence out of a litle treatise made by
 Ionas bisshop of Orlyans, and dedicated
 to Charles the greate, where he saith.

*Multa sunt quæ mos sanctæ ecclesiæ sicut à ma-
 ioribus*

*in decretis
 Siluestri.*

*Ionas epis.
 Aure.*

original

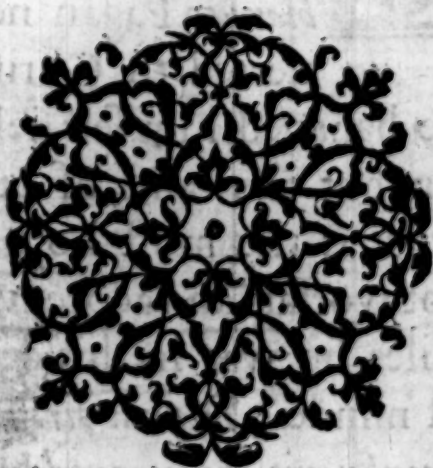
A T R E A T Y S E.

*ioribus tradita & derelicta sunt, quadam insti-
ta & natua celebratione frequentat: Neque
enim nostro tempore vsus irrepsit figuram cru-
cis in basilicis statui, sed mos antiquæ obserua-
tionis legitimus id instituit.* There be many
thinges which custome of holy church
doth off a certayne naturall ingrafted
custome obserue and vse, euen as they
were deliured and left vnto the of the-
ir forefathers. For the vse of setting vp
the signe of the crosse crope not in in
oure tyme: but the lauful custome off
old auncient obseruation did ordayne
and institute it: that the remembraunce
of it might not only print and fasten in
wise men and simple soules by the sig-
ne of the crosse a certeyne spiritual figu-
re of it, but also the bodely and sensible
looking vppon it, might stedfastely fixe
the victorie of Christes passion in their
myndes: by which woordes yowe see
good readers that it hath bene an old
custome to haue the signe off the crosse
set vp in churches, and that this custo-
me crept not in to the churche in Char-
les the

les the greates his dayes, who liued eight
 hundred yeares ago, but long before his
 time it was an old auncient obserua-
 tion and custome . Wherefore I
 conclude and saye, that euery
 churche, chappel, and o-
 ratorie erected to the
 honour and serui-
 ce of god, shuld
 haue the fig-
 ne of the
 crosse.

G

The



A TREATYSE
THE SIGNE
OF THE CROSSE V.
SED IN AL SACRA-

MENTES, AND NO SA-
crament made and perfi-
ted rightly and in his
dewe order with
oute it.

4.
Lib. 2. cap.
9. Trip.



S Sozomenus a Greke
authour and one of the
compilers of the tripar-
tite historie writeth, Pro-
brianus a Pagan newly con-
uerted to Christe, in so-
me parte behaued him self lieke a chri-
sten man: but the cause of oure salua-
tion, that is the most holy crosse he
would not worship and adore: whereup-
pon whiles he was in this determina-
tion and minde, *Diuina virtus apparens*
signum monstrauit crucis quod erat positum
in altario eius ecclesie, & aperte palam facit,
quia,

quia ex quo crucifixus est Christus, omnia quæ ad utilitatē humani generis facta essent, quolibet modo præter virtutem crucis gesta nõ essent, neque ab angelis sanctis neque a pijs hominibus:

That is to say: The diuine pouer appearing, shewed him the signe of the crosse which was set vppon the aulter of that church: and made it plainly appear that euer sithens Christ was crucified, al thinges which were done for the commoditie and weale of man, were done by no manner of meanes without the vertue of the holy crosse, nether of holy angells nether of good men. S. Cyprian saith, what soeuer the handes be which dip those that come to baptis-

me, whatioeuer the breast is out of which the holy wordes do procede, *Operationis autoritas in figura crucis omnibus sacramentis largitur effectum.* The authoritie of operation geueth effecte to al sacramentes in the figure of the crosse.

S. Augustine confirmeth the same, saying, *Crucis mysterio rudes catechisantur, fons regenerationis consecratur, per manus im-*

A crosse
vppō the
aulter.

Ser. de pas.
Domini.

Ser. 19. de
sanctis.

ap. by notariu

A TREATYSE

positionem baptizati gratiarū dona recipiunt, basilicae dedicantur, altaria consecrantur, altaris sacramenta cum interpositione dominicorum verborum conficiuntur, sacerdotes, & Leuitae ad sacros ordines promouentur, & omnia ecclesiastica sacramenta conficiuntur: that is to say: with the mystery of the crosse the ignoraunt are instructed and taught: the fonte of regeneration is halloed: by imposition of handes such as are Christened receue the giftes of grace: churches are dedicated: alters halloed: the sacramētes of the aulter with the putting in betwene of oure lordes wordes are made: priestes, and deacons promoted to holy orders, and al sacramentes of the church perfited. And in another place he hath thes woordes: Quid est quod omnes nouerunt signum Christi, nisi crux Christi? quod signum nisi adhibeatur siue ipsi aqua qua regeneramur, siue oleo quo Chrismate inunguntur, siue sacrificio quo aluntur, nihil eorum rite perficitur: that is to saye, What is the signe of Christ which euery man doth knowe, but the crosse off

Dedicati-
on off
churches.
Halloing
off aul-
ters.

Traff. 118.
in Ioan.

OF THE CROSSE. 50

of Christ? which signe vnlesse it be put
to the forheades of faithful beleuers, or
to the water with which we are regene-
rate, or to the oyle with which men are Holy oyle
anointed in the holy Chrisme, or to the
sacrifice with which mē are nourished,
not one of al those is done rightly and
in dewe order. To this agreeth Chri-
stome, saying, The passion of oure lord
is the beginning and original of oure fe-
licitie, with which we liue, and by the
which we be. With as good a will let vs
carry aboute with vs the crosse, as we
wolde a crowne: *Omnia enim quæ ad salu-*
tem nostram conducunt per ipsam consummā-
tur. Nam quū regeneramur, quum sacratis-
simo alimur cibo, quum in ordine consecrandi
statuimur, ubique & semper id victoriæ in-
signe nobis assistit. that is to saye: For all
things which auayle to oure saluation
ar consummated and made perfect by
the same crosse. For when we are rege-
nerate, or Christened, whē we are nour-
ished with the most holy meate, when
we are placed and sett to be consecrated

Ho. 11. in
16. Math.

113

113

113

B. Canon

A TREATYSE

in holy orders, that flag, banner, and signe of victorie alwayes assisteth vs.

In these authorities, and first in the storie of *Probianus* note good readers the goodnesse of god driving him by a vision from heauen, to the woorthipping of his crosse in earth, and that in those dayes there were aulters, and the signe of the crosse vppon them. And that thinges are done by angels and men, for the wealth of mans soule here vppon earth: but yet not without the signe of the crosse. Next in *S. Cyprian* note that me haue authoritie by commission frō god to make, and minister his sacramentes, and that in the figure and signe of the crosse by that authority and operation, al sacramentes haue their effecte. And note howe in *S. Augustines* tyme, churches, fontes, and aulters were halloed, children after baptisme confirmed, and anoynted with holy oyle, and that al sacramentes of the church are made with the signe of the holy crosse, and none rightly and in dewe order without it:

fur-

Churches
fontes,
and aul-
ters hal-
loed.

font

further in Chrysostome note, that al thinges auayleable to oure saluation are consummated and made perfect by the crosse. And lest they who enuye vs the effectes and fruites of Christes blessed sacramentes, make youe beleue, that al is to be ment and referred to Christe his passion only, consider that *Probianus* being conuerted to Christ, and beleeuing also that al thinges necessarie to oure saluation haue their operation and effect by the vertue and merites of Christes passion, had also the signe of the crosse shewed him vppon the aulter. And that S. Augustine sayeth vnlesse the signe of the crosse be put to the sacrament of confirmation, holy orders, and the body and bloud of oure lorde, nothing is rightly done. And besides marke howe S. Chrysostome affirming al thinges to be consummated by the crosse, saith in the end: *Vbiq̃e & semper id̃ victoria in signe nobis assistit*, that banner or ensigne of victorie in all places and at all tymes assisteth vs: and in diuerse places he useth

This vvoz
de crosse
taken for
the signe
of the
crosse.

217
A TREATYSE

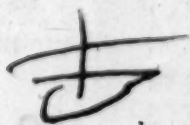
this worde(crosse) for the signe off the
crosse, as in his Demonstration against
the gentills, he saieth. *Reges positis diade-*
matis crucem suscipiunt mortis Symbolum:

In purpuris crux, in diadematis crux, in ar-
mis crux, in precibus crux, in mensa sacra
crux, & in toto orbe crux, that is to saye:
Kinges leying downe their crownes ta-
ke vp the crosse, a signe of death: In the-
ir purple robes there is a crosse: in their
crownes a crosse: in their prayer bokes
a crosse: in their armour a crosse: in the
holy table a crosse: and in al the worlde
a crosse.

Here yowe see good readers by the
authoritie of S. Cyprian, Chrysostome,
and Austyne, and by the vision shewed
to *Probianus* from heauen, that nothing
was euer done for the weale of man si-
thens Christ suffred, with out the cros-
se: and that al the sacramentes of the
churche are dewly perfited and made
with the signe off the crosse, and ne-
uer rightly and in dewe order without
it.

And

And here to take away occasion frō
 al malitious Momes of cauillation, I
 geue yowe to vnderstand that the crosse
 in celebration of Christes sacramen-
 tes is vſed for two causes specially. The
 first is to put vs in remembraunce off
oure redemption by Christes death vp-
pon the crosse. The second to declare
 that all sacramentes haue their vertue
and effect of the merites of his passion.
 And albeit the auncient fathers teache,
 and the Catholike church commaūde,
 that the ſigne of the crosse ſhuld be v-
ſed in al sacramentes, yet it is not their
 minde that any sacrament lacketh his
 operation, effect and vertue, if or for ne-
 ceſſitie, or by ouer ſight, or by ignoraun-
 ce the ſaied ſigne be omitted, the intent
 of the minister being ſincere and good,
 and wil to do is the catholick church
 doth. But when of ſelf wil and ſet pur-
 poſe the order off the church is con-
 temptuously broken, and the intention
 of the minister euil, and faith worſe (as
 theirs is who be Swinglianes, Calumni-
 ſtes



Sw. li.



Sw. li.

dis - By / thin

A T R E A T Y S E

stes and such leeke) there is dowte but that they offend the goodnesse of god, and in omitting the signe of the crosse in the celebration of Christes sacramētes, transgresse the ordinaunce of the holy ghost, and tradition of the Apostels, and auncient fathers, which they pretend to kepe, and restore vnto Christendome agayne.

dis - By

Nowe let vs consider euery sacrament a parte. Dionysius Arcopagita, S. Pauls scholler declaring what reuerent ceremonies were vsed in baptisme, amongst other saith, that when any cometh

e. 2. eccles. Hierar. to be baptised, the bisshepp *Imponit eius capiti manum, consignansque illum, sacerdotibus mandat ut virum susceptorem describant:*

Leith his hande vppon his head and blessing him with the signe of the crosse, commaundeth the priestes to assigne some man to be his godfather. Afterwarde the holy oyle is brought forth,

Gl.

The vva-
ter of bap-
tisme hal-
loed. and the bisshepp *Trino crucis signaculo vn-*
ctionem inchoat. Beginneth to anoynte him with thre signes of the crosse. After

war-

OF THE CROSSE. 53

warde he halloeth the water. *Terque in eas ad crucis effigiem sanctissimum fundens oleum*, and pouring oute the most holy oyle thrise after the manner of a crosse, dippeth him thrise in the water, and putteth on him a white garment meete for cleynesse and innocēcy (which now we caull a Chrisome S. Basile saith We blesse the water of baptisme, and the oyle of inunctiō. *Insuperq; ipsum qui baptizatur*, and the man also that is Christened. S. Ambrose saith *Quum aqua salutaris fuerit crucis mysterio consecrata, tūc ad usum spiritalis lauacri et salutaris poculi temperatur*. When the healthful water is consecrated with the mystery or signe of the crosse, then is it made meete for to the vse of the spiritual bath, and healthfull cupp. S. Augustine saith, *Baptismus, id est aqua salutis non est aqua salutis, nisi in Christi nomine consecrata, qui pro nobis sanguinem fudit, cruce ipsius aqua signetur*. Baptisme, that is to saie the water of saluation is not the water of saluation, vnlesse after it be halloed with the name of Christ

who

holy oyle
poured
vppō the
vvater.

cap. 27. de
spirit. san-
cto.

ca. 3. de ijs
qui miseri
initiantur.

Ho. 27. li.
50. Ho. 10.
10.

thi- p

A TREATYSE

who shed his blood for vs, it be signed and blessed with his crosse. Againe in one of his sermons he saith. *Signo Christi*

Sar. 179.
de tempo.

signatur baptismus, id est, aqua vbi tingimini.

Baptisme, (that is to saie, the water where yowe are dipped) is signed with the signe of Christ. To this purpose also serueth S. Chrysostomes wordes, who rebuking his people for a superstitious kinde of anoynting their childrens heads with durte taken out of bathes, sayeth. *Quomodo censes presbiteri manu fronte*

Ho. 12. in
1. Corinub.

signanda vbi luto inunxisti? After what sorte thinkest thou we can that forehead be signed with the priestes hand, where thou hast daubed durte? In like manner *Rabanus* an auncient father confirmeth this ceremonie and vse of the crosse in most expresse wordes. *Signatur*, saith he, *baptizandus signaculo sanctae crucis tam in corde quam in fronte, &c.* The man that is to be baptised, is signed with the signe of the holy crosse as wel in the breste, as in the forehead, that from that day forward the Apostata and false traytour the

Cap. 27. de
Inst. cleri.

deuill

deuill

deuill

deuill

deuill

deuill

deuil knowing the signe of his owne
destruction in his old vessel may vnder-
stand that for euermore it is cleane alie-
nated from him.

In confirmation which Melchiades ^{Epist. ad e-}
 caulleth a sacrament, and which as S. ^{pisc. Hispan.}
 Augustine saith, is in the kinde of vi- ^{Lib. 2. cap.}
 sible signes, a most holy sacrament as ^{104. cont.}
 baptisme is, the church taught by the ^{lit. Petilian.}
 example of Christ, who imbrasing lit- ^{Mar. 10.}
 le children in his armes, and leying his
 handes vppon their heades, blessed the,
 and instructed by the example of Peter
 and Iohn who hearing that those of Sa- ^{Act. 8.}
 maria had receued the woord of god,
 and were baptised in the name of Iesus,
 leyed their handes vppon them, that they
 might receue the holy ghoſte, and in-
 formed by S. Paule doing the leeke at ^{Act. 19.}
 Ephesus, doth in lieke manner wil and
 commaunde al biſhopes to bleſſe the
 children that are brought vnto them
 and ley their handes vppon them and
 vse this forme of woordes. *Signo te signo*
crucis et confirmo te Chrismate salutis in no-
 mine

the figne

A T R E A T Y S E

mine patris, & filij, & spiritus sancti, vt re-
plearis eodem spiritu, & habeas vitam eter-
nam: I signe the with the signe off the
crosse, and confirme the with the Chris-
me of saluation in the name of the fa-
ther, and of the sonne, and of the holy
ghost, that thowe maiest be replenis-
hed with the same holy ghost and ha-

Cōfirma-
tion no
newe de-
uise.

Cap. 4. ec-
clesiast.
Hier.

ue lif euerlasting: This sacrament is not
as it pleaseth, oure newe bold byblers
to bable, a newe deuise of mans inuen-

tion. For the holy father S. Denise doth
not only declare that this sacramēt was
taught by the Apostells, and saye that
the Chrisme is Sacrosanctum mysterium,
eius ordinis atq; virtutis vt sacerdotalia cum
Etā perficiat, Diuinum vnguentum quo pon-
tifex vtitur ad omnis sacrae rei cōsecrationem,
vnguentum cuius sacratissima consummatio-
ne sacrae regenerationis donum & gratia per-

The ver-
tue of the
Chrisme
or holy
oyle.

ficatur, That is to saye A most holy my-
stery, of that degre and vertue, that it
perfitheth al thinges appartayning to pri-
estes, a heauenly oyntment, which the
bilshopp vseth to the consecration off

euery

of the
Chrisme

euery holy thing, an oyntment with
whose most holy perfection the gift
and grace of baptisme is made perfect, ^{Cap. 4.}
but also he saith it is: *Vnguentum prorsus* ^{Cap. 2. et c.}
deificum: Perfectio, & sanctificatio, totius no- ^{St. Hier.}
stræ diuinitus indultæ sanctificationis ini-
rium, atq; substantia, & perficiens virtus,
that is to say. And oyntment altogether
diuine and godly: perfection and sancti-
fication: the beginning, the substaunce,
the persiting vertue of al holynesse ge-
uen vs from heauen.

Moreouer the holy Martir *Fabianus* ^{To. 1. Con.}
in his epistle to the bisshopes of the east
caulleth cōfirmation *Nouum Sacramen-*
tum, a newe sacrament, and saith that
oure lord Iesus after he had supped
with his disciples, and washed their fee-
te, taught them to make the Chrisme,
as oure predeceffours receued of the A-
postells, and left vnto vs, saith he: And
in the end of his epistle he hath thes
wordes, *Ipsa lauatio pedum nostrum sig-*
nificat baptismum quando sancti Chrismatis
unctione perficitur. The washing of feete
doth

Prisma

A TREATYSE.

doth signifie oure baptisme when it is
cōsummated and made perfect with the
anoynting of the holy Chrisme.

Nowe that the holy fathers vsed al-
so the signe of the crosse in this sacra-
ment, it apeareth by S. Denise saying:
When a man desirous off baptisme is
Christened, the priestes put on him a co-
te of innocency and bring him to the

Cap. 2. ec-
clesiast. Hi
eray.

bisshop, and the bisshop *Diuino ac dei-
fico vnguento signans, sacratissimæ commu-
nionis participem facit.* that is to saye, sig-
ning him with the diuine and most

godly oyntment, maketh hym partaker
of the most holy communion, the ve-
ry body and bloud of Christ, not the
prophane cōmunion and polluted bre-
ad, which Caluine deuised, and thes ne-
we protestantes brought from Geneua.

Of this outward signing and vse of the
holy Chrisme in this sacrament Tertul

Lib. de re-
sur. carnis.

lian writeth in this sorte. *Caro vngitur
vt anima consecratur: Caro signatur vt anima
muniatur: caro manuum impositione adum-
bratur vt anima spiritu illuminetur:* The

fleash

Prisma

Prisma

Prisma

Sp. R.

OF THE CROSSE. 56

fleash is anoynted that the soule may be sanctified: the fleash is signed, that the soule may be defēded: the fleash is overshadowed by imposition of handes, that the soule may be lightned with the holy ghost. And S. Augustine speaketh off

the same in this sorte, *Passionis & crucis signo in fronte hodie tanquam in poste signandus es: omnesque Christiani signatur.* Lib. de catech. rudibus. cap. 20.

Thowe must be signed, and marked in thy forehead with the signe of the passion and crosse of Christ as it were in a post: and al Christen man ar so marked. Rabanus

in like manner saith, *Signatur baptizatus cum Chrismate in summitate capitis per sacerdotem, per pontificem vero in fronte.* Lib. 1. de inst. clerico rñ. cap. 31.

The man that is baptised, is signed with Chrisme in the top of his head by the priest, and in his forehead by the bishop, that in the first anoynting may be signified the coming downe of the holy ghost vppon him to sanctifie an habitation and dwelling place for god, and in the second the seuenfold grace of the holy ghost with all plētly of holynesse,

H know-

A T R E A T Y S E

knowledg and vertue, may be signified
 e. 4. Hier. to come vnto man. For as S. Denise sa-
 eccles. ieth, to him that is sanctified with the
 most holy mystery of regeneration, the
 inunction off the holy oyntment, ma-
 king al ful and perfect, doth geue the co-
 ming of the holy ghost.

Wherevpon S. Cyprian considering
 howe necessary this sacrament is for al
 Lib. 1. epi. mankinde, saith, *Vngi necesse est eum qui*
 12. *baptizatus sit, ut accepto Chrismate (id est vn-*
ctiōe) esse vnctus dei, & habere in se gratiam
Christi possit. It is necessary that he, that is
 baptised be anoynted: that the Chrisme
 (that is to saye the oyntment) being o-
 nes receued, he may be the anoynted off
 god: and haue in him the grace off
 Christ. And the fathers of the councell
 of Laodicea made this decre: *Oportet bap-*
 ca. 48. *tizatos post baptismum, sacratissimum Chris-*
ma percipere, & cælestis regni participes fie-
ri. It behoueth al that are Christened, to
 receue after baptisme the holy Chrisme,
 and be made partakers of the kingdome
 of heauen. And S. Clement long before
 (as it

(at it appeareth in his epistle to *Iulius* and *Iulianus* his schollers) taught the same, as a doctrine of *S. Peters* and other Apostells. His woordes be thes. All men must haste with out delaye to be borne agayne, and signed of the bilshop, (that is to say) to receue the seuenfold grace of the holy ghost. For otherwise no one can be a trewe Christen man, and haue place emongest the perfect, iff he continewe without it of set purpose or negligēce. And thus much *S. Clement*, with whome *S. Cyprian* agreeth saying. *Tunc vero sanctificari & esse filij dei possunt, si sacramento utroque nascentur.* Then trewly they may be sanctified and be the sonnes of god, if they be borne with both sacramentes. With him agreeth *Cornelius* writing to *Fabian* off *Nouatus* the heretick: his woordes be these. *Nouatus* vexed with an euil sprite, and greuouly afflicted with sicknes, was chrestened with water cast vppon him in his bed. *Reliqua que baptismū sequi solent nec impleta sunt, nec signaculo Crismatis confirmatus*

To. 1. cōcil.

Without cōfirmation no mā hath place emōgest the perfect.

Lib. 1. E. pist. 2.

Cōfirmation cauled a sacrament.

Eusebius Lib. 6. ca. 24. ecclesiast. histor.

Original
Shipping

o. l. y. l. e. b.
f. y. p. i. n. g.

18.8.
 18.19.
 18.19.

ЛЯ.8.

crosse, and speaketh so highly off the
Chrisme yfed both in baptisme and con-
firmation, and declareth it to be the do-
ctrine of the Apostells, And seying the
holy Martir Fabian testifieth the same,
and caulleth it *Sacramentum nouum*, a ne-
we sacrament. And seying as S. Clement
saieth al men must hasten to be borne
agayne, and confirmed of the bissshop,
And no man can be a perfect Christen
man, iff the contynewe with out it of
purpose or negligence, And seying as S.
Cyprian and the fathers of Laodicene
councell say, euey man that is baptised
must be anoynted with Chrisme, and
confirmed, that he may be the anoynt-
ed of god, and partaker of the kingdo-
me of heauen, I trust yowe wil more e-
steme, and better regard the authoritie
of thes auncient fathers, then the leui-
tie of these neweghospellers, who cari-
ed about with euey winde and puff off
newe doctrine, be as S. Cyprian saieth,
begynners of schismes, authours of dis-
sension, destroyers of faith, betrayes of

Epist. ad
Novatia.
Lib. 1. E-
pist. 6.

A T R E A T Y S E

the church, and Antichristes: with whom the scriptures are more read then vnderstode: who going about to deface the catholick religion commaunded by Christ, taught by the Apostells, and continued in the church by the holy ghost sent from god the father to teach all treuth, haue vtterly reiected the godly ceremonies vsed in baptisme, and also disanulled the sacrament of confirmation, with such slaunderous woordes, and blasphemous workes, as no honest eare wold gladly heare, nor Christen man conceue in harte: And that not without the counsell of the lorde forsooth, whose workemē they are: who remēbring what a great foile and ouerthrowe he had by the crosse, and knowing that in confirmation man is armed with the seuenfold grace of the holy ghost, loboreth busely by his ministers to take away the signe of the crosse, and disanul the sacrament of confirmation. The crosse, because he wold not be driuen away and put to flight when he cometh to the field

field to encounter, the sacrament of confirmation, that his aduersarie being vnarmed, and so for lack of armour lesse hable to fight, might the easier be ouercomed, and made a bonde slaue of sinne, a vessel of iniquitie, ad pray for hel.

Wherefore good Christen readers seing these newe Euangelical doctours caulling them selues reformers of religion, setters foorth of the trewe faith of Christ, reducers of al thinges to the state and order of the primitiue church, haue defaced al good religion, difaunlled the sacrament of confirmation taught by Christ, and deliured by the Apostels, prophaned the holy ceremonies taught and vsed by the fathers of the primitiue church, (as is before declared) yowe haue iust cause to discredit al the rest of their doctrine, and thinke, that as they haue deceued yowe in prophaning such ceremonies, and bereathing yowe of such a necessary sacrament, so they do in al that they boldely and busely preach contrary to the vniuersal church and sea of Ro-

Calp. li. 5

Calp. li. 5

Lib. 1. con-
tra Ruff.

A T R E A T Y S E

me, whose faith as S. Hierome saith
is the catholick faith.

Therefore all ye fathers and mothers
as ye intend to auoyd the streight ac-
compt which shalbe required of youe
at the terrible day for youre negligence
in not purchasing to youre children
the seuenfold grace of the holy ghoſte
by meanes of this sacrament of confir-
mation, and as youe desire to haue the
issues of youre bodies to be the anoin-
ted of god, children of election, vessells
into honour, and perfect Christen men:
So ceasse not to procure vnto them
streyt after baptisme, or in such conue-
nient time as youe may, the seuenfolde
grace off the holy ghost to be their
strenght and defence ageinst their ene-
mies the worlde, the flesh, and the de-
uill. And if any newe mynister, or schol-
ler of frier Luthers schole, or Caluins ca-
ue, reclame ageinst it, or controlle youe
for it, tel them to their teath, that they
bringing in sectes of perdition, and blas-
pheming the way of treuth, do coue-
tously

tously with faire woordes make mar-
 chandises of youe, and sel youe to the
 deuil, into perpetual captiuitie and thra-
 uldome in hel, and make youe by con-
 temning the ordinaunce of Christ, and
 the holy ghost in his church, to be chil-
 dren of wrath and euerlasting damna-
 tion with the reprobate. And auouche
 euen to their faces, that this is the will
 of god, the commaundemēt of Christ,
 the ordinaunce of the holy ghoste, the
 tradition of the Apostells, the doctrine
 of the fathers of the primitiue church.
 as *Dionisius, Clemens, Cornelius, Cyprianus,*
Fabianus, Melchiades, Ambrosius, Augusti-
nus, Rabanus, and the fathers of Laodice-
 ne counsell recorde in the places alleaged
 before: and as the holy ghost teaching
 al treuth and directing the church in al
 her doinges, hath suffred to be practised
 and vsed in al places of the worlde whe-
 re Christe his religion florished before
 these shulmes. Yf this do not satisfie the,
 then may ye saye, they haue eares and
 heare not: eies and se not: hartes and be-
 leue

/a

John
John
John

of the
psal.

A T R E A T Y S E

leue not, but stand obstinate in their
owne fantasies as men infatuated, and
geuen vp in to a reprobate sense: which
god take from them at this pleasure.
Certes if they repent not for their blas-
phemy ageinst the crosse of Christ, and
humble them selues to the church,

li. 4. c. 1. ad
Cahecu.

which as S. Augustine saith: *Per sacra-*
tissimum signum crucis eos suscepit in utero,

Hath by the most holy signe of the cros-
se conceiued them in her wombe, and
say euery mā in his owne parson as the
same holy father maketh a Christen

psal. 141

man to say *Vsque adeo de cruce non erubesc-*
co, vt non in occulto loco habeam crutem Chri-
sti, sed in fronte portem: et non habeam nu-
dam frontem, tegat eam crux Domini mei,

I am not so farforth ashamed of the
crosse, that I haue it, not in a secret pri-
uie place but beare it in my forehead,
and let me not haue a naked forehead,
let the crosse of my lord couer it, looke
as al that had not the postes of their do-
res springled with the bloud of the lam-
be in Aegipt, when god passed ouer the,
were

were killed by the exterminatour: And as al that had not the letter Tau signed in their forebeades, according as god spoke to his prophete Ezechiel, were stroken to death in the mydest off Hierusalem, Euen so every man that hath not the bloud of the labe Iesus Christ springled in the postes of his harte, and the signe of the crosse printed in his forehead, shal be mured by the exterminatour the deuil, and stroken to æternal death by the angel, when god shal passe ouer this oure Aegypt, and seuer al that haue his signe and marke from miscreauntes, heretikes and infidells.

Nowe that the signe off the crosse^a hath bene vsed in holy orders, which S. Austyne, and^b Leo the greate, caulle a sacrament, in which by in position off handes spiritual poure is geuen to exercise the holy office of priesthode, which as S. Chrilostome saith nor man, nor angel, nor archangel, nor any creature, or vertue aboue, but the holy ghost did institute and ordaine, and made me re-

may-

*Lib. 2.
contra e-
pist. par.
Cap. 13.
Be bono
coniug.
cap. 24.
Epist.
81.*

*Lib. 3. de
sacerdotib.*



A T R E A T Y S E

Ignat. epist.
ad Smir.

mayning in flesh vppō earth do the deu-
tie of angels, which office whosoever
dishonoreth, dishonoreth god, and oure
lord Iesus Christ, the first begotten off
all creatures, and by nature the only high
prieste of god, *Dionisius* S. Paules schol-
ler teacheth vs in the fiftē chapter of
his ecclesiast. Hierarchie, where decla-
ring the manner of consecrating bis-
hops, and making priestes and deacons
he saith: *Cuiuslibet eorum a benedicente pon-
tifice crucis imprimitur signum.* The signe
of the crosse is imprinted in euery one
of them by the bissshop blessing and con-
secrating them. And this impressiō
and making the crosse vppon them, sig-
nifieth saith he, the mortifying off all
carnall lustes and vacation from al fle-
ashly desires, and a lif framed to the imi-
tation of of god, alwayes beholding Ie-
sus Christ, who passed forwardē even
to death vppon the crosse. Thes expres-
se woordes of sō auncient a father ioy-
ned with that which was alleaged out
of S. Chrysostome; and Austine in this
matter

Cap. 5. par
te. 3.

matter may suffice. Because in so manifest a matter furdur prouffe, and allegation of authoritie wilbe of faithful catholick men thought superfluous, and of faithlesse and incredulous creatures nothing ynough, I wil to content the one and not aggrieue the other, pluck downe sayle, cast anchor here, and rest in their authoritie as in a suer hauen.

Nowe to proue that the signe of the crosse hath bene in liek manner vsed in cōsecrating the blessed body and bloud of oure sauour Christ in the sacrifice of the masse we haue the example off Christ, the testinonies of the fathers, and practise of the church: Iesus saith S. Mathewe whiles they were at supper 26. toke bread and blest it. And S. Marke say 14. ieth Iesus toke bread and blessing it brake it &c. The Euangelistes here vse this worde *benedixit*: he blessed it. That is as *Albertus magnus*, a man of thre hundred yeares and more, reciting othermēs opinions touching that worde, alloweth best *Signo quodam manus benedixit.*

He

The signe of the crosse vsed in cōsecration of the body and bloud off Christ.

Traict. de offi. missæ.

A TREATYSE

He blessed it with a certayne signe of his hande. Which interpretatiō if we cōfer scripture, to scripture, and place to place (as in matters of ambiguitie we must saie the ghospellers for better vnderstandig of the sense) we shal finde this interpretatiō to be right good, and euen that which oure sauour christ did at the institutiō of this blessed sacramēt, to teach vs what we shuld do in celebraing the same.

Gr. 48.

When Ioseph had brought his ij. sonnes Manasses and Ephraim to his father Iacob to be blessed, and placed the elder on his right hād, and the younger on his left (as it is saied before) Iacob streaching out his right hāde, leyed it vppō Ephraim his head the yōnger brother, and his left hand vppon Manasses the elder, and so chaunging his hādes *Benedixit filios Ioseph*, blessed the sonnes of Ioseph. This māner of blessing with his hādes so chaunged and put one ouer the other, did expresse the signe of the crosse saith Damascene. Christ rebuking his disciples for prohibiting younge children to be brought

Lib. 4. ca. 12.

brought vnto him sayied, suffer litle o- Marci. 10.
 nes to come vnto me and prohibite the
 not: for of such is the kingdome of hea-
 uen. *Et complexans eos, & imponens manus*
super illos, benedixit eos. And imbrasing the
 in his armes, and leying his handes vp-
 pon them blessed them. Againe Christ
 ascending vp to heauen to send the ho-
 ly ghost promised to the Apostells, cō- Luce. 24.
 maunded them to tarry in Hierusalem
 vntil they were indued with vertue
 from aboue. Then he led them out in-
 to *Bethania*: *& eleuatis manibus benedixit*
eos. And lifting vp his handes he blessed
 them. Nowe then if in the foresaied pla-
 ces where this woorde *benedixit* is vied,
 the blessing was geue with the hande,
 as Iacob with his hande blessed Ioseph
 his childre, Christe leyed his handes vp
 pon litle childre and blessed the Christ
 lifted vp his hādes and blessed his Apo-
 stels, why may not we affirme and laye,
 that Christ instituting this sacramēt of
 his body and bloud in his last supper,
 and taking bread into his handes and
 bles-

A T R E A T Y S E.

blessing it, lifted vp his hande, and with
 a certayne signe of the crosse. blessed it,
 especially seing the auncient fathers do
 so ostentymes insinuate the same, and
 the holy ghost directing the church in
 al her doinges hath all waies allowed
 this manner off consecration in this
 mystery and sacrifice.

Amongest the auncient fathers Chri
 sostome saith: *Siue mysticus ille cibus su
 mendus, siue aliqui in clerum coapatandi, siue
 quiduis aliud faciendum, vbique signum cru
 cis nobis adest.* Whether that mystical me
 ate be to take, whether any be to be ad
 mitted into the clergie, whether any o
 ther thing be to be done, in euery pla
 ce the signe off the crosse is preient
 with vs. And in another place he saith:

*In sacra mensa, in corpore Christi, in mysticis
 canis fulget crux.* The crosse shineth in
 the holy table, in the body of Christ, in
 the mystical suppers. And S. Augustine
 saith: *Elegit crucem quæ leui motu manus
 exprimitur: Hoc enim signo crucis consecra
 tur corpus dominicum, & omnia quæcunque
 sancti-*

Ser. de ve
 nerat. cru
 cis.



In demon
 stra. aduer
 sus gen.



Ser. 181. de
 tempore.

Epistola

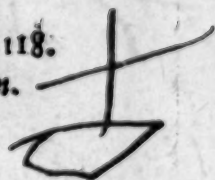
*sanctificantur, cū inuocatione Christi nominis
hoc signo consecrantur.* Christ chose a crosse
which is expressed with a light mo-
uing of the hand. For with this signe of
the crosse oure lordes body is consecra-
ted, and al thinges which are sanctified,
are consecrated with the signe of the
crosse with caulling vppon the name of
Christ. In another place he saieth. *Quo-*
modo ergo per id quod mali faciunt nihil, boni
significatur, quando per crucem Christi quam
fecerunt mali in celebratione sacramentorum
eius, bonum omne nobis signatur? After what
sorte therefore is there no good signifi-
ed by that which euil men, do, seing by
the crosse of Christ which euil mē haue
made in celebrating his sacramentes, al
goodnesse is signed and signified vnto
vs? And as it is alleaged before, he saieth
in effect. *Signum Christi adhibetur sacrificio*
quo aluntur. The signe of Christ is put
vnto the sacrifice with which men are
nourished.

Nowe then good readers, if as S. Au-
gustine saieth Oure lordes body is con-

I

secre-

Copied



Jay

A TREATYSE

secrated with the signe of the crosse, and men in celebrating the sacramētes make the crosse of Christ, and put the signe of the crosse vnto the sacrifice with which men are nourished, (that is the sacrament of the aulter) let oure newe master mynisters tel vs, howe the body of Christe is consecrated with the signe of the crosse, or howe men cā make a crosse in celebration of the sacramētes, or put the signe of Christ, (which is his crosse) to the sacrifice off the body and bloud off Christ, vnlesse it be as the church vseth by lifting vp the hande and making the signe of the crosse ouer it?

Tit. 20.
Pamplie.

Euthymius writing ageinst the Armenians, who neuer worshipped nor adored the crosse, before they had washed it, and fastened a nayle in the midst of it, and anoynted it with the bloud of the sacrifice, saith. *O stulti & mente capti: sic enim vos alloquar, Si crux manu designata res omnes sanctificat quibus adhibetur; vt aquam baptismi, & oleum, & vnguentum, & vultus credentium, & panem mysticum, & sacrum* san-

2 p. a

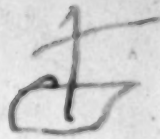
John

OF THE CROSSE. 65

*sanguinem, cur apud vos figura crucis ex qua-
nis materia confecta, tanquam res aliqua com-
munis & prophana, ablutione, & clauo, & san-
guine sanctificatur? Aut quo modo crux que
baptismum & sacrificium sanctificat ab iisdem
ipsa sanctificetur? O foolish men and blinde*

in harte, for so wil I caull yowe, Yff a
crosse made with the hand doth sancti-
fical thinges to which it is put vnto, as
the water of baptisme, the oyle and oynt
ment, the faces of the faithful, the mysti-
cal bread and holy bloud, Why is the fi-
gure of the crosse, made of some earthly
matter, sanctified amonge yowe with
washing, with dreuing in of a nayle, and
anoynting with the holy bloud, as
though it were some common or pro-
phanethinge? Or by what meanes can
the crosse which doth sanctifie baptis-
me, and the sacrifice, be sanctified of the
same? This holy father *Euthymius* being
a Greke, agreeth with that which I al-
leaged out of S. Augustine: and saith,
that a crosse made with the hand doth
sanctifie the mysticall bread and holy
I 2 bloud,

A crosse
made
vvith the
hand sanc-
tifieth all
thinges to
vvhich it
is put.



J. p. a.
A T R E A T Y S E

bloud, a crosse made with the hand doth sanctifie al thinges to which it is put vn to. And yet thes newe ghospellers wil haue no crosse made in baptisme, no crosse made in consecrating the body and bloud of Christ, and so forth, but accompte it superstition, and folly. *O stulti, & menti capti.* O folish men and blinde in harte: for so wil I caull them. And seing they nether follo the example of Christ, who toke bread in his hande and blest it, nor creditt the authoritie of the fathers who say that with the signe of the crosse the body and bloud of Christ is consecrated, nor harken to the practise of the church, who by the direction off the holy ghost hath alwayes vsed this manner of consecration, but doute off that which euermore hath bene vsed, I may saye *Modica fidei quare dubitastis?* O ye off litle faith why haue ye dowted? *Qui incredulus est infideliter agit,* He that is an incredulous creature dealeth vnfaithfully. To all such as are faithlesse, and agre not to the treuthe, tribulation and indig-

Esaie. 21.

indignation is alwayes redy, and euerla- *Martialis*
 sting fyre, which is prepared for the de- *Epist. ad*
 uil and his angels. Wherefor see as S. Pau- *Tolosa.*
 le saith that there be no lōger in yowe
the naughty harte of increduliue: but *Heb. 3.*
 according to the counsell of the wise
 man, be wise touching matters of god, *Sapient. 1.*
in goodnesse: and in simplicitie of har-
 te seeke hym: because he is founde off
 those, who do not tempt hym, and ape-
 areth to such as be not incredulous and
 faithlesse to hym.

Nowe it remayneth, to be proued that
 this signe of the crosse is vsed amongst
 Christen men, in Matrimonie, Penaun-
 ce, and extreme vnctiō: And first in Ma-
 trimonie they that knit that trewe loue
knot, (yf they were neuer married befo-
 re) after long prayer made by the prie-
ste, are blessed with the signe of the cros-
se. In penaunce after confession humbly
made, absolution is geuen, and the pani-
 tent dimitted in the name of the father,
and of the sonne, and of the holy ghost:
 which woordes the confessour neuer

A T R E A T Y S E

Sol^{to}
 pronounceth with out making the signe of the crosse. In extreme vnction euery parte of the body that is anoynted, is also signed with the crosse. And al this may by good authorities be proued: but because S. Augustine saith, Al sacramentes of the churche are made with the signe of the crosse, I wil not trouble the readers with much matter, but briefly shewe that these be sacramentes off the church, and the other wil necessarily follo.

1
 First then that matrimonie is a sacrament, S. Ambrose declareth in his treatise vppon S. Paules epistle to the Ephesians, and S. Augustine in his booke, *De nuptijs & concupiscentia*. in his booke, *De bono coniugali*, in his booke, *De peccato originali*, and ^d Leo the greate in his .92. epistle, And S. Paule him selff writing to the Ephesians, and commaunding euery man to loue his wiff as his owne body, and as Christ loued his church, saith *Hoc sacramentum magnum est in Christo & ecclesia*: This is a greate sacrament in

Cap. 5.

a Lib. 1.

Cap. 10.

b Ca. 24.

c Lib. 2.

Cap. 24.

d Cap. 4.

Cap. 5.

in Christ and the churche. Nor here can the ghospellers haue any aduantage or euasion, because S. Paule writing in greke saith it is *Mysterium magnum*, a greate mystery: for mystery and sacrament do not so far differ, but that, that which is caulled a mystery may also be a sacrament: as for example, baptisme, and the sacrifice off the body and bloud off Christ are caulled by diuerse auncient fathers a mystery, *ergo* be they not sacramentes? a goodly reason by S. Mary, not much vnlike to an old mother Mauskyns talk: who hearing her neighbour saye that their S. Edmonde was a mynstrel, saied nay by S. Mary gosship he is a minister, as though in these later dayes in the holy cōgregatiō, he that is a mynstrel can not be a minister to, and *simul & semel* serue both turnes for a nede. Wel howe so euer it pleaseth them to dally with the signification of the woorde, yf they wil loke but to the definition of a sacrament, and consider what is required in a sacrament, they shall finde nothing

Permit

A TREATYSE

Permit

lacke in matrymonie that is, or ought to be in any other sacrament: here is a visible signe of inuifible grace: The visible signe is the externall coniunction and knitting together of the mā and womā: or that outward gesture and acte, by which in the name of god they are vnited to gether, and as they are by mutuall consent knitting vp the knot, professe that they wilbe two in one fleash, and neuer breake that trewe loue knot: This vniting and ioyning the together, representeth vnto vs the mystical vniō of the diuine and humane nature, and the coniunction of Christ and his spouse the church, not only in spirite and loue, but also in nature, by taking ouer fleash vppon hym: here is an inuifible grace, that is to say, a gift of god by which they are made more firme and stable to loue and concorde, more stronger to suffer aduersitie, more wiser to instructe their children, and better hable to resiste al corruption and vnclenlinesse, if they haue before their eies the example off good

S.

S. d. t.

good

good Toby and Sara: and respect only the honour of god and trewe end off matrimonie: here is a matter, and thing of a sacrament, that is in indissolubilitie of the wedlock bonde: here be wordes declaring the consent off the parties, and knitting the persons together in the face of the church by the office off the prieste.

Penance, caulled *Lauachrum lachrymarū*, *vitæ veteris expoliatio*, *secūda post naufragiū tabula*, *animi renascētia*: A bath of teares, a dispoiling of the old life: the secōd boorde after shipwrack, and a newe reuiuing or byrth of the minde, lighting vpon an humble person who with teares and pensiff panges lamētteh his finnes past, and purposet hwith al his harte to forsake sinne, and cleauing fast to the promesse of Christ made to his Apostells, saiyng: Receue ye the holy ghost whose finnes ye forgene are forgeuen them, is with a sincere minde willing as as Tertullian saieeth, *Ieiunijs preces alere*, *ingemiscere*, *lachrimari*, *presbiteris aduolui*

Lib. de pr.
nitentia.

aris

CF. Mo

A T R E A T Y S E

aris Dei adgeniculari: To nourish his prayers with fasting, to lament, to wepe, to faull downe at the priestes feete, to knele at godes aulters, and according to the counfel of S. Cyprian, *Apud sacerdotes Dei dolenter et simpliciter confiteatur, exomologesim conscientia sua facit, animi sui pondus exponit*, doth sorofully and simply confesse his faultes before the priestes of god, make declaration of his cōscience, shewe foorth the heuy burden of his minde, and as Chrysostome saeth *Per species peccata dicit*, telleth his faultes particulary euery one in his kinde, and after absolution geuen by the priest, intendeth to make such satisfaction as by the aduise of his confessor shalbe thought expedient and necessary, This pēnaunce I saye, is a visible signe of invisible grace. The visible signe is the external acte of the priest absolving the pēnitent. The invisible grace is remission of sinne, which god effectuously geueth by meane of this sacramēt to all that vnfaynedly turne vnto him. The matter

Ser. 9. de lapsis.

CF. Mo

*Ho. 46.
Ad pop.
Antioch.*

L

matter of this sacramēt is the external ac-
 te of the pœnitēt contayning thes thre
 pointes, Cōtritiō, Cōfessiō, and Satisfa-
 ctiō. The woordes are. *Ego te absoluo, &c.*
 I assoyle the in the name of the father,
 and of the sonne of and the holy ghost,
 which forme off woordes the churche
 hath taken of oure sauour Christ spea-
 king to S. Peter and saying *Quodcūq; sol-* Math. 16.
ueris super terrā erit solutū & in cælis: What-
 soeuer thoue doest vnbinde yppō earth
 shalbe vnbounde in heauen, lieke as she
 hath take those woordes of baptisme. *Ego*
te baptizo, &c. I baptise the of his woordes
 spoke to the Apostells. *Eūtes docete omnes* Math. 28.
gentes baptizātes eos in nomine patris, & filij,
& spiritus sancti. Going forthe teach ye al
 natiōs, baptising thē in the name off the
 father, and of the sonne, and of the holy
 ghost: and both are of lieke authoritie:
 for the church that ordayned the one, or
 dayned the other, and that of the wor-
 des of Christ. He that is desirous to se
 more touchinge this sacramēt, let hī rea-
 de such authours as haue thes later yea-
 res

Fi-219.8

A T R E A T Y S E

res traueled in prouig these sacrametes,
and especially the boke of the seuen sa-
crametes set forth by the late king of fa-
mous memory Henry the eight. In the
he shall finde so much as may content
any Christen man.

Nowe as for extreme vnction, becau-
oure cruel enemye the deuil alwayes li-
eth in wayte for vs, and ~~ouer~~ assaileth
vs more fearefully then in that terrible
agonye and confliete which we haue
with death a litle before oure passage
out of this worlde, Christ oure sauour
hauing sufficiently prouided for oure
saufgarde al oure lif time, wold not for
his tender loue and infinite mercy, leue
vs destitute of assistance and help in
that extremitie of deathe: But ordayned
vs this sacrament of extreme vnction,
as a sure defence ageinst all the force off
oure enemies. By this sacrament the de-
seases of the bodie, and infirmities off
the minde by which the deuil vsurpeth
a tyranny ouer vs, are perfectly healed.
For as S. Marke saith. The Apostells
Vngebant

Oh-

Vngebant oleo multos egros, & sanabantur. 6.

Did anoynte with oyle many sick folkes, and they were healed. The comodi-
tie whereof the blessed. Apostel S. Iames
espying, gaue counsel to al Christen me
to caull for priestes in their extremitie
that they may praye ouer the and anoin-
te the with oyle: His wordes be thes. *In-*
firmatur aliquis in vobis, Inducat presbiteros
ecclesie, & orent super eum, vngentes eum o-
leo in nomine domini, & oratio fidei saluabit
infirmum, & si in peccatis fuerit remitten-
tur ei. Is there any sick amongst yowe?
let him bring in the priestes of the
church, and let them praye ouer him a-
noynting him with oyle, in the name
of oure lorde, and the prayer, of faith
shal saue the sick, and if he be in sinnes
they shal be forgeuen him. Behold he-
re good readers the goodnesse off god
towards vs: becaule we shuld not be
brought into perpetual flauery with Sa-
tan, he hath provided another externall
remedy for vs, that is the prayers off
priestes and anointing with oyle, which

accor-

A T R E A T Y S E

according to the counsell of Christes
 Apostel, the church minstreth to al
 faithful Christen men desiring the sa-
 me in case of mortalitie, and daunger off
 death. This is not as oure aduersaries
 saye, a vayne superstition and deuise off
 man: yowe see howe god by his Apo-
 stel S. Iames hath ordayned this to the
 comforte of man. In this sacrament here
 is a visibile signe of inuisible grace. The
 visible signe is the externall vnction.
 The inuisible grace is the release from
synne. The matter of the sacrament is
oyle sanctified by the bishop: the which
as it hath thre properties, to make men
nimble to labour, to nourish light, and
cause mirth, So doth this extreme ano-
ynting with oyle, deliuer men from pay-
nes gotte by sicknesse of body, and sin-
nes of the soule: and geueth light, ioy,
and spirituall myrth, if the patient be
stronge in faith. Here be wordes pro-
 nounced by the prieste anoynting the
sick, and deuoutely praying that it may
please god of his infinite mercy by that
 inun-

Extreme
 vnction
 instituted
 of god by
 his apo-
 stel S. Ia-
 mes.

inunction of oyle to forgeue the sick man al his offenses cōmitted any manner of wayes ageynst his diuine maiesty.

Moreouer both extreme vnction and al the other sacramentes afore mentioned, ar not only accompted and named sacramentes of the churche by diuerse holy and aunciēt fathers, but also by the coucell of Florece, and this last Synode of Trent: where for the discussing off matters brought in controuersie by heretikes, and declaration off treuth in pointes of religion, the best lerned and floure of al Christendome were assembled in the holy ghost (who promesed that when two or thre were assembled together in his name he wolde be in the midst of them) both determined these matters of controuersie in religion, to the vtter confusion and ouerthrowe of heretikes, and also pronounced a terrible curse, to al that shuld beleue or teach the contrarye. Wherefore as the holy father Hilarius writing

ageyn-

A T R E A T Y S E.

ageynst *Auxentius* a notable *Arrian* wil
 led euery man to be ware of him, saying
Abstine ab Auxentio Satana angelo, hoste
Christi vastato, perduto fidei negatore, quam
regi sic est professus ut falleret, sic fefellit ut
blasphemaret, Flee from *Auxentius* an an-
 gel of Satan, a wicked enemy of Chri-
 stes, a desperate denier of faith, which
 he hath in such sorte professed to the
 king that he might deceue him, and
 hath so deceued that he might blas-
 pheme, So iff any newe mynister ex-
 horte yowe to follo hym, and forsa-
 ke the catholick faith of the church,
 I desire yowe as yowe loue youre ow-
 ne soules, flee from hym, as from the
 angel of Satan, the enemy off Christ
 the despoiler of the church, the denier
 of faith, which in pretence and colour
 he professeth, to deceue yowe, and de-
 ceueth yowe to triumphe ouer yowe:
 And as that holy father *Hilarius* saied
 when *Auxentius* made conuenticles a-
 geinst him, caulled him heretick, and
 brought him in displeasure with the
 prince.

scribi voluit
qux

OF THE CROSSE. 72

prince, Congreget nunc ille quas volet in me
Synodos, et hereticum ut iam saepe fecit pub-
lico titulo proscribat, & quantam velit in me
potentium iram moliatur, mihi certe ille nun-
quam aliud quàm diabolus erit, quia Arria-
nus, Neque pax aliquorum vnquam optabi-
tur, quàm eorum qui secundum patrum no-
strorum apud Niceam tractatum, anathema-
tizatis hereticis, Christum verum deum pra-
dicauerunt, Let hym nowe gather to ge-
ther ageinst me as many Synodes as he
wil, let hym proscrib me and with a pa-
per on my back proclame me heretick,
let him purchasse me as much displea-
sure of noble men as he list, he shal ne-
uer be accompted other off me then a
a deuil becaule he is an Arrian: nether
at any time we will wish for the frind-
ship and peace of any other then theirs,
who according to the treaty and de-
termination of oure fathers of Nice did
accurse all heretickes, and pronounced
Iesus Christ to be trewe god: Euen so,
when any newe Enangelist chardg yo-
we with the conclusions of their con-

Inuol

te. S. k. m.
Prody

1. 5. 5.

divinity: *Nuncius ad Anglos*

A TREATYSE

uocations, and caul youe in al assem-
bles, sermons, and meetinges, papistes,
and threaten the indignation off the
prince, for staying and withstanding
the proceedinges, say vnto him. Talk
of youre congregations as long as tho-
ue list, caul vs papistes as longe as tho-
we wilt, threaten the displeasure of the
prince, as long as thowe mayest. Sue-
erly to vs *Nunquam aliud quam diabolus*
eris, quia Caluimianus. thoue shalt ne-
uer be other then a deuil, because tho-
we arte a Caluiniste: Nether at anytime
we will wishe to haue frindship and
peace with any other then with those,
who according to the determination of
oure fathers assembled at Florence and
Trent haue accursed al heretickes and
pronounced that there be seuen sacra-
mentes in the catholick churche, orday-
ned by Christ and his Apostelles, as me-
anes to help man to aternal saluation
in heauen.

The

THE APOSTLES AND FATHERS OF THE PRIMITIVE

CHURCH BLESSED THEM

selues with the signe off the crosse,

and counsellled all Christen men

to do the same, and that in

those dayes the crosse

was set vp in euery

place conueni-

ent for it;



IN this article thre point-
tes remayne to be pro-
ued. The first is that the
Apostles and fathers off
the primityue church
blessed them selues with the signe off
the crosse. The seconde that they coun-
sellled euery good Christen man to
do the same. The thirde that in their
dayes, a crosse was set vp in euery con-
uenient place. To discourse of the first,

K 2

and

A TREATYSE

and runne ouer the lyffes off all the Apostles, and fathers of the primityue church, it were a longe labour, vnpleas-
 saunt for the reader and impertinent to
 my purpose: For that I am desious in
 this treatise, to be shorte: not longe and
 tedious, Wherefore I wil only ley before
 youre eies the examples of certayne, by
 whome ye may be easely induced, to co-
 iecture and think the lieke of other. S.
 Paule beinge brought to the place of ex-
 ecution, where he shuld suffer martyrdo-
 me vnder the cruell tyraunt Nero, for his
 cōstāt faith in Iesus Christe, and treuth
 of the ghospell, which he had preached,
 turned him self to the east, and lyf-
 tinge vp his handes to heauen prayed a greate
 while, and when he had ended his pra-
 yer and geuen peace to his bretherne
 whiche folloed him, and taken his leue
 of them all, *Flexis genibus crucisque signo se-
 muniens ceruicem praeuit percussori.* Paul-
 linge downe vppon his knees, and bles-
 singe him self with the signe of the cros-
 se, held owt his necke to the burreau or
 hangeman

Abdias li-
 bro. 2.

hangeman.

When S. Andrewe had done manye
myracles and conuerted diuers to the
faith in Parras a citie of Achaia, it fortu-
ned that Maximilla the lieutenautes
wyffe instructed in the faith did so di-
gently attend vppon the Apostle, whi-
les her husband was in Macedonia, that
at his returne home he had almost taken
her and a greate company of other men
and woomen hearinge the worde off
god in his palace with the Apostle:
which thinge S. Andrewe forseinge, fel
downe vppon his knees and prayed in
this sorte. Suffer not lorde the lieute-
naunt to come into this place, before al
be departed hence: which when he had
done, the lieutenaunt before he coulde
come in, was by necessitie driue to go in
to a secret place to the secretes of natu-
re: and whiles he taryed there, S. Andre-
we leying his hādes vppon thē that we-
re with him, and sygninge them with
the crosse, suffred them to depart. *Novi- abdias. lib*
ſime autem ſe ſignans & ipſe diſceſſit . And ^{3.}

A T R E A T Y S E
last off al blessinge him selfe departed
thence.

When S. Iohn had in *Ephesus* by his
worde only forced the temple and Idol
of *Diana* to faulle downe and fitter in
pieces, as dust, which the wide bloweth
from the face of the earth, *Aristodemus*,
chiefe mynister and superintendent o-
uer the idols, possessed with a wicked
sprite rayfed a greate sedition amon-
gest the people, in so much that they
wereredy to fight. Then sayed S. Iohn
O *Aristodemus*, what shall I do to take
this rancour and malyce owr off thy
harte. Marry sayed he, yf thow wilt
that I beleue in thy god, I will geue the
poyson to drinke, whiche yf thow drin-
ke and doest not dye, then shall it appe-
are that thy god, is the trewe god. S.
Iohn sayed, if thow geue me poyson to
drinke, after that I haue caulled vppon
the name of my god, it shall not be
hable to hurte me. To be shorte he to ke
the pot of poyson, and blessinge it with
the signe of the crosse, made his prayer
to god

to god, and his prayer being complete
and ended. *Os suum & totum semetipsum*

Abdias lib

armauit signo crucis, & bibit totum quod e-
rat in calice. He blessed his mouthe and al
his bodie, with the signe of the crosse,
and drunke vp al, that was in the pot S.

Lib. 8. cap.

Clement apoynted by S. Peter to be his
successour, teaching what a bishop pray-
ing with the priestes and hauinge a go-

16. const.

Apost.

odly cope vppon his backe, standin-
ge at the aulter shulde saye, saith. *Tro-*
phæo crucis se consignans in fronte, dicat Gra-
tia omnipotentis Dei, & charitas Domini no-
stri Iesu Christi sit cum omnibus vobis. Let

the bishop signing his forehead with the
signe of the crosse saye. The grace of al-
mightye god, the loue of oure lorde Ie-
sus Christ, be with yowe al. S. Antho-

Hieronymus
in
vita Pauli
Eremitæ.

nic, going to visite the holy father and
good Eremite Paule sawe by the waye a

monster caulled of the poetes *Hippocen-*
taurus in the vpper parte lieke a man, in
the nether parte lieke a horse. *Quo visa*

salutaris impressione signi armat frontem,
&c. Whiche monster being sene he ar-

A T R E A T Y S E

med his forehead with the impression of the healthfull signe, and by and by the monster runninge swyftly ouer the fildes, vanished out of sight. S. Martin bishop of Toures in Fraunce, a mā of greate vertue and holines, as *Sulpitius Seuerus* writeth, *Se aduersus diabolum signo crucis & orationis auxilio protegebat*: Defended him self ageynst the diuell with the signe off the crosse and healde off prayer. *Donatus* bishop of *Euoria Epyri*, when a terrible hydious dragon lyfted vp his heade, and was redie to deuoure him, made before his face the signe off the crosse with his finger, and killed the dragon.

In vita. D.
Martini.

Soro. lib.
p. cap. 46
Trip.

Ad Eu.
Roch. Epi-
taph. Pau-
la.

To this if it please yow to adde the example of a woman, *Paula* noble a woman of Rome, of such ardet zeale to god, feruent loue to her neyghbour, and excessive liberalitie to the poore, that as S. Hierome writeth, the whole worlde spoke off her, al priestes woundred at her, al vertuous virgins wisshed for her, and al religious persons, lamented her when

when she died, of whom he writeth no thinge for flatterye, but taketh Christe, and all his sainctes to witnesse, that whatsoeuer, he speaketh of her is far lesse then she deserued, blessed her selff with the signe of the crosse: and coming in her peregrination to Hierusalem, as S. Hierome there describeth, *Prostrata ante crucem quasi pendentē Dominum cerneret, adorabat*: Fawlinge flat before the crosse, as though she had sene oure lorde hanging there, did worshipp it. Marke good readers how this good ladye, did both blesse her self with the signe off the crosse, and also worship it. And this historie is so notable, both for the person that did it, and the authour that wrote it, that if there were no other, I suppose it would moue yow to thinke, that is nether superstition to blesse your self with the signe of the crosse, nether idolatrie to worship it. For if it had bene either superstition or idolatrie, neither woulde that vertuous ladye Paula, renouncinge the worlde, and seekinge the

It is no superstition
to blesse
oure sel-
ues vwith
the signe
of the
crosse.

A T R E A T Y S E

the honour of Christ, and trew seruice of god, haue blest her self with the signe off the crosse, nor worshipped it: nether woulde S. Hierome beinge much conuerfant with her, and writing the discourse of her lif, and reportinge nothing of her but that which was trewe, and caullinge Christ to witnes, that he fained nothing in ether parte, but wrote as it becomed a Christen man off a Christen woman, a trew hystorie, not a panegyricall oration, S. Hierome I say wold not haue reported this amongst her other godly vertues, and spokē that in her commendation which was (yff it be trewe that heretickes say) to her shame, and accompted that for vertue, which was vyce, and that for trew religion which was vayne superstition.

Now that the Apostles and fathers off the primityue church counsell'd all Christen men, to blesse them selues, it well appeareth bothe by that, which Abdias writeth of S. Paule, Andrewe, and Iohn, recited before, (for their do-
inges

inges be vnto vs as instructions, and ex-
 amples as counsells) and also by the ex-
 presse wordes off diuers auncient fa-
 thers. Holy Ephrem saith: *Pingamus in De pami-*
ianuis, atque in frontibus nostris & in ore, & tentia.
in pectore, atque in membris omnibus viui-
ficum signum. Armemur insuperabili hac
Christianorum armatura. Ea enim victrix est
mortis, fidelium spes, lux orbis terræ, paradisi
reſeratrix hæreſium proſligatrix, dæmonum
expulſatrix. Let vs paynt in oure gates, The croſ-
 and printe in oure forheades, faces, bre- se putteth
 aſtes, and al partes of oure bodie, the avway he-
 lyuely ſigne, let vs be armed with this reſi.
 inuincible armour of Chriſten men: for
 this is the cōquerour of death, the ho-
 pe of faythefull, the light off the world,
 the key off paradise, the abandoner off
 hereſy, the expeller of diuells, the heal-
 pe of religious, the piller off faythe, the
 comfortable warde, and perpetual glo-
 ry off the faythful: *Hanc o Christiane ar-*
maturam diebus ſingulis, horis, & momētis,
in omni loco circumferre non deſinas. Ceasse
 not ô Chriſten man, to carry about
 with

(F. P. M.)
 Every
 Chriſten
 man muſt
 bleſſe him
 ſelf.

A TREATYSE

with the this armour in euery place,
day and night, howre and moment: and
do nothing withowt it, but whether
thow sleape or wache, iourneye or con-
tynewe at worke, eate or drinke, sayle
ouer sea or ryuer, *Hac te lorica circumtege,*
membraque tua omnia salutaris signo exorna,
atque circumsepi: neque accedent ad te mala.
Couer thy self rownde with this cote-
armour, adorne and besett all partes off
thy bodye rounde abowte with the sig-
ne off saluation: and no euill shall co-
me vnto the.

Ho. 55. in
16. Math.

Chrisostome sayeth *In fronte ac mente,*
magno studio crucem inseramus: hanc non
simpliciter digito in corpore, sed magna fide
in mente prius formare oportet. Let vs with
great study and earnest zeale, set in ou-
re forheades and myndes the crosse: we
must not simply and only, with oure
finger make this crosse in oure bodyes,
but first off all with greate fayth in oure
myndes. And in another place rebukin-
ge the superstition off certeyne, that to-
ke durte owt off hot batthes and a-
noynted

OF THE CROSSE.

noynted their childrens heades, he hath

thes wordes. *Nolite hec fratres, sed a primis* Ho. 12. in
1. Corinth.

*annis filios vestros spiritualibus armis munia-
tis: & cruce sibi signandā frontem erudiatis, &
priusquam ipsi per se facere possunt, vos id
facite.* O bretherne do ye not this, but

with spirituall armour defend youre
children euen from their tender yeres, Fathers
and mo-
thers.
must re-
ache their
children
to blesse
them sel-
ues.
and teache them to make the signe off
the crosse in their forheades: and be-
fore they are hable to do it them selues,

do ye it for them. S. Hierome in his epi- To. 1.
stle ad *Demetriadē* saieth, *Crebro signaculo
crucis munias frontem tuam, ne exterminator*

Aegipti in te locum reperiāt: Defend thy
forhead oftentimes with the signe of
the crosse, lest the destroyer of Aegipt
finde place in the. And writinge to Eu-

stochium, he saieth *Ad omnem actum, ad om-
nem incessum, manus pingat crucem.* what-
soeuer yowe do, whether soeuer yowe

go, let youre hand make a signe of the
crosse: S. Augustine instructinge and te-
achinge men sinceritie of lyffe and ho-
nest conuersation, sayeth *Facite quæ pre-*

cepta

De custo.
vir.

De rectitu-
dine catho.
cōsuetudo-
nis.

A TREATYSE

*cepta sunt, habete Christum semper in mente,
signum eius in fronte facite, scitote quia mul-
tos aduersarios habetis, qui cursum vestrum im-
pedire festinant, ideo omni loco, omni hora cru-
cis signo vos armate.* Do those thinges
which are commaunded: haue Christ
alwayes in minde: make his signe in
yower forheades: vnderstande ye that
yowe haue many enemies which hasten
to staye youre course, therefore in eue-
ry place and at al times, arme youre sel-
ues with the signe of the crosse. *Pruden-
tius* sayeth.

*Lib. Caihe
merinon.
hymno an-
te somnum*

*Fac cum vocante somno
Castum petis cubile,
Frontem locumq; cordis
Crucis figura signet.*

That is in effecte to saye, see when
sleape coming vppon the, thowe goest
to bed, thowe make the signe of the
crosse in thy forheade and in thy breast.
And why? marry sir

*Tali dicata signo
Mens fluctuare nescit.* The minde dedica-
ted or earnestly fixed vppon such a sig-
ne can

ne can not be inconstant and wauer.

Thus did these holy fathers, teach
the people committed to their charge,
and al other that desire to liue in qui-
etnes of minde, and securitie from
thefiery dartes off the deuill, and that
not of them selues, but as they had re-
ceaued and lerned of their forefathers.

For longe before the forenamed au-
thours, *Prudentius Ephrem, Chrysostome*
Hierome, and Augustine, Tertullian
declareth that al Christen men com-
monly vsed to make the signe off the
crosse in their forheades: his woordes
be thes. *Ad omnem progressum atque mo-*
rum, ad omnem aditum & exitum, ad vesti-
rum & calceatum, ad lauacra, ad mensas, ad
lumina, ad cubilia, ad sedilia, quacunque nos
conuersatio exercet frontem signaculo teri-
mus. When so euer we go forth and mo-
ue forward, when so euer we come in
or go owt, when so euer we put on oure
apparel, and drawe on oure shewes, whē
we wash, whē we sit downe at the table,
when we haue light brought in when

we

A TREATYSE.

we go to oure chambers, and sit downe,
 what so euer we haue to do, we make
 the signe of the crosse i oure foreheades.
 Lo good readers, in the time of the A-
 postels the signe of the crosse was vsed,
 and hath continued euer sence. In Ter-
 tullians time with in two hundred yea-
 ies after Christe, men commonly blest
 the selues with the signe of the crosse.
 In holy Ephremes tyme they did the lie
 ke, the yere of oure lorde 380. They did
 so in Chrysostomes time, the yere of ou-
 re lorde, 431. They did so in S. Hieromes
 time the yeare off oure lorde god. 422.
 They did so in S. Augustines tyme, the
 yeare of oure lorde. 430. They did so in
 Cyrillus his time in the yeare of oure lor-
 de 436. They did so in Prudentius his ti-
 me Anno Domini. 465. and that by earnest
 request or rather expresse commaunde-
 met of these holy fathers. And shall we
 so far discredit, and disauthorise the-
 se graue, vertuous, and lerned men, as
 though they knewe not the scriptures,
 and trewe interpretation off the same?

As

As though they knewe not lyght from
 darknesse, veritie from heresie, trewe re-
 ligion from vayne superstition? Alas
 god forbed. Yfeuer any men had the
 trew meaning, and right sense of scrip-
 ture, it must nedes be, that they had it,
 who with humilitie made their owne
 senses and fantasies captiues to the serui-
 ce of Christ, and with deuoute prayer,
 holye life, and good intent, sought it of
 the holy ghost, kept them selues in the
 vnitie off the churche, and were nigh
 the Apostles tyme, whose traditions
 and doctrine were then freash in mens
 mindes, and deliured as it where from
 hande to hand: In these later dayes whē
 the world is in declination, to seke the
 trewth and trewe meaninge off godes
 worde, of such as of greate singularitie,
 and high pride contemne al other that
 were before them, and vaunte them sel-
 ues as trew reformers of Christen reli-
 gion, sincere preachers of the ghospell,
 and restorers off godes worde (as
 thought Christ before their dayes had
 forsaken

2. Corinths.

10.

L

A T R E A T Y S E

forfaken his churche, and sent no trewe
letters forth of his honour, no sincere
 preachers of his trewth, no right interpre
 ters of his will) and haue such affiaunce
 in their owne wittes, that what so euer
 other men write or speake, contrarie to
their fantasie, they prefer their owne,
 and vouchsaf not to caul for the gra
 ce of the holy ghost, and sprite of inter
 pretation, in humilitie of harte by fa
 sting and prayer, but lyue dissolutely, in
the lustes of the flesh, and more desire
 to mayntayne their worldly wealthe,
carnal lybertie, and sensual lustes then
the honour off god, and saluation off
mens soules (as al thes ministers do) of
 such I saye to seke the treuthe and tre
 we meaninge off godes worde, it is ex
 treme follye. For We reade that *In no*
uissimis temporibus venient illusores, secun
dum desideria sua ambulantes in impietati
bis. In the later dayes there shal come
 deceuers walking after their owne desi
 res in impietie and yngodlinesse: and
 because we shuld the better beware off
 them

Epist. Iudæ

thē, the blessed Apostle gaue vs a note
 and marke to knowe them: and as it we-
 re saith, will yowe vnderstande who be
 thes deceuers? *Hi sunt qui segregauerunt*
semetipfos. Thes are they who haue sepa-
 rated them selues: as the pacchers y^p of
 the Apologie haue openly professed
 them selues to haue done. And this se-
 paration and goyng away from others
 in the vnitie of Christes church is one
 of the tokens that the later daye is at
 hande saith S. Paule. Besides we reade ^{2. Thessa. 2.}
 that in the later daies charitie shal waxe
 cold, impietie abounde, and that many ^{Math. 24.}
 false Prophetes shal come in to the worl-
 de and deceue many. And that many ^{1 Timoth. 4.}
 shal go from the fayth and geue eare to
 the sprites off errour, and deuilish do-
 ctine off deuilles, who in hypocrisie
 speake lies. Yff then thes be the later
 dayes (as vndoutidly they are) and mo-
 re later then when Tertullian, Ephrem
 Cyrillus, Hierome, Austine, Prudentius
 and other holy fathers wrote, the must
 it follo that nowe deceuers walking af-

d. p. 117

apology

2. Thessa. 2.

Math. 24.

1 Timoth. 4.

A TREATYSE

ter their owne lustes in al impietie be
come in to the wordle, nowe charitie is
cold, nowe iniquitie aboundeth, nowe
false prophetes begone abroad, nowe
many go from the faith, and harken to
the spirites off error and deuilysh do-
ctrine of deuilles, couered vnder myni-
sters goundes, and so consequently all
that is taught by them contrarie to the
fathers off the church, is nether the
trewth nor trew meaninge off gods
worde, but cockel, chaff, and darnel, and
they *Inimici qui superseminant* the enemi-
es that sowe ouer that which is sowed,
and as S. Paule sayeth, *Adulterantes verbū
dei*, corrupting the worde of god, *illuso-
res iuxta proprias concupiscentias ambulantes*,
deceuers walkinge accordinge to their
owne concupiscences, and lustes, *Mur-
muratores querulosi secundum desideria sua
ambulantes, animales, spiritum non habentes*.
Murmurers alwayes complayninge, wal-
kinge after their owne desires, al worl-
delye, not hauinge the holy ghost: for
the holy ghost fleeth from the dissem-
bler,

Math. 13.

2. Cor. 2.

2. Pet. 3.

Epist. Iude

Sapient. 1.

bler, and resteth only vppon the humble
and meke, which vertue can neuer be in
an heritike.

Yff any curious man besides these
playne and expresse wordes of the do-
ctours require scripture also, we saie with
Tertulian that custome increaser, con-
firmer, and obseruer of faith, taught this
vse of the crosse: and that this custome

*Lib. de co-
ro. militis.*

came of tradition: *Quo modo enim vsur-
pari quid potest, si traditum prius non est,*
for how can a thinge be vied, if it were
not first deliured? And traditions are
not so lightly to be past vppon, or cast
away as oure newe masters make men

beleue. For as S. Basile saieth. *Si consuetu-*

*Cap. 27. de
spiri. san.*

dines quae scripto prodita non sunt tanquam
haud multum habentes momenti reijciamus,

imprudentes & ea damnabimus quae in Euar-
gelio necessaria ad salutem habentur: imo verius

ipsam fidei praedicationem, ad nudum nomen
contrahemus. Yf we reiect and cast away

customs which are not writtē, as thin-
ges of no greate valewe or price, we

shall condēne before we be ware, those

A T R E A T Y S E

things which in the ghospel are accounted necessary to saluation: yea rather we shall bringe the preachinge of faith to a naked name: Euen as we see it come to passe nowe a daies. For in their congregation, who haue reiected the customes and traditiōs of the Apostles, and auncient fathers, yowe maye heare and see the name of the ghospel, but no euangelical fruietes, much bable of the lorde, but no good workes in Christ, in talke much vehemency, but in deede no charitie, in apparence an outwarde shew of lerninge, but in effect no sownde doctrine, a rhetoricall florish, but no profounde knowledge. For as the same holy father Basile sayeth. The doctrine which is preached in the church, we haue partly owt off the written scripture, and partlye we receaued off the traditions of the Apostles, brought vnto vs in mysterie: which both haue lieke force and efficacy to piety. And no man doth contrarie, or agayne saye them, who hath any meane or simple knowledge,

Cap. 27. de
spiri. sancto

ledge, in the lawes off the church.

Yff then such as haue agayne sayed and reiected, the customes and traditions of the church haue no meane sight in the lawes of the church (which lawes are the worde off god) for as Leo the

greate teacheth, *Dubitandum non est, quicquid ab ecclesia in consuetudinem deuotionis est retentum de traditione Apostolica, vel de spiritus sancti prodire doctrina*, It is not to

be dowted, but what so euer is retayned off the church in to custome off deuotion, cometh ether off the tradition off the Apostles, ether of the doctrine of the holy ghost) it must nedes follo, that they them selues be *cæci & duces cæcorum*, blinde and guides off the blinde, and so faull bothe in to the deeke. But to talke off traditions off which S. Ciprian

sayeth *Non minus ratum est, quod dictante spiritu sancto, apostoli tradiderunt, quam quod ipse Christus tradidit*, That is off no lesse authoritie which the apostles by the suggestion off the holy ghost haue deliured, then that which Christ him self

L 4 delyured,

ser. de ieiunio penit. cost.

ser. de ab. luto. pedu.

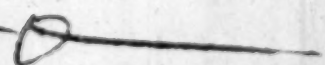
A T R E A T Y S E

delyured, it perteyneth not to my purpose, and therefore it omit it, and enter in to the treatye off the thirde parte off this article, that in the time of the Apostles, and fathers of the primitiue church the signe of the crosse was set vp, in euery place: And this is in parte proued alredy in the third article, and thither for that parte I remitt the reader. For furdur prouffe *Martialis*, one off the.72. disciples sent out by Christ to preache, saieth: *Crucem domini in quem credidistis, deum verum & dei filium in mente, in ore, & in signo tenete*. Keepe the crosse of oure lorde, in whome yow haue beleued, the trewe god, and sonne of god, in youre mynd, in youre mouthe, and in a signe. With this signe the heauenly victorie is geuen vnto vs, and by the crosse the baptisme of god is sanctified. And what ment Christes disciple thinke yowe when he commaunded the Burdegalen fians to haue the crosse of oure lorde in a signe, but that they shuld haue the signe of the crosse? In good faithe of sober wittes

In the
third ar-
ticle.

Epist. ad
Burdeg4.

wittes it can be no otherwise taken: lett
 hereticks wringe and wrest as longe as
 they list, to wile men they shal neuer be
 hable to persuade the contrarie. Nowe
 that it stayed not here, but was set vp,
 and had in reuerence in other places,
 and other ages, it apereth by *Athanasius*
 who askinge the question why all faith
 full Christen men, make crosses like
 vnto the crosse of Christe, and make
 not hinge lieke to the speare, reede, and
 spōge, beinge holy as the crosse: answe-
 reth and saieth: *Crucis certe figuram ex* Quest. 39.
duobus lignis componentes adoramus &c. ad Anii. we
 certes makeinge the figure of the crosse,
 of two pieces of wood adore and wor-
 ship it, but if any infidell accuse and bla-
 me vs, as though we adored and wor-
 shipped wood, we maye easely separate
 and dissolue those ii pieces of wood, and
 defacinge the forme and figure of the
 crosse by accomptinge them but mere
 wood, persuade the lame infidel, that
 we worship not the wood but the figure
 and signe of the crosse: of the speare,
 reede



*Line at the end of the
first page of the
Treatise*
A T R E A T Y S E

reede and spōge we can not do, nor she-
we the same.

Ah see good readers in the tyme off
Athanasius, bisshop of Alexandria, who
stowtely resisted Arrius, and al the Ar-
rians, and woulde not yeld one Iota to
thē, faithful Christen mē made crosses
lieke vnto, the crosse of Christe, and ad-
ored the same. And Athanasius him sel-
ffe, was one of those faithful Christen
men. For he saieth, we make crosses, we
worship and adore the signe of the cros
se: which he woulde not haue done,
had he then adiudged it ether idolatrie,
or superstition. Nowe when they were
made, yf any incredulous creature dow-
te, whether they were set vp in priuate,
or publicke places or no, let him thinke
with him self whether any man maketh
a fine veluet cote to ley vp in his presse,
or causeth his fathers or derely beloued
frendes image to be paynted and por-
traicted in a fayre table to be cast in a
corner, set in an angle, or leyde in a co-
le house, and as he iudgeth of the one,
so let

so let him imagine of the other.

Furder in the citie of *Alexandria* in the time of *Theophilus* when the famous Idol *Serapis*, was throwen downe, and destroyed: *Vnusquisque signum crucis in portibus in ingressibus, in fenestris, in parietibus, columnisque depinxit.* Euery man paynted the signe of the crosse, in postes, in entres of howses, in windoes, in waulles, and pillars. And that it was so in *Cyrellus* time it wel apeareth by that which *Iulian* the Apostata, objecteth to him and all Christians, for making and worshipping the signe of the crosse. At Constantinople in *Chrysostomes* time, they had the crosse saith he *In domibus, in foro, in solitudine, in vijs, in mari, in nauigijs, in vestibus, in armis, &c.* In houses, in markets, in wildernes, in highwayes, in the sea, in shippes, in garmentes, in armour. Euery man did so zelously take vnto him that maruelous and wonderfull gift. And in a nother place declaringe the vertue off the crosse he commaundeth vs to set it, *In penetralibus, in parietibus, in*

Ruffinus
lib. 2. de ec-
clesiast. hi-
sto. cap. 29

Cyrellus. 6
cōtr. *Iulia.*

*In demon-
stra. contra
gentiles.*

Ho. 55. in
16. Math.



A TREATYSE

bus, in fenestris. In oure parlours, in oure waulles, and in oure windoes.

Furder that it was set vp in *Aphrica* in S. Augustines time, it appeareth by the sermon he made *De cruce & latrone*. His wordes be these. *Antea crux nomen cōdēnationis erat, nūc vero facta est res honoris, prius in dānatione maledicti stabat, nūc in occasione salutis erecta est.* Before the crosse was a name of cōdēnatiō, nowe it is made a matter of honour: before it stode in dānatiō of a curse, nowe it is set vp in occasiō and signe of saluatiō, Here I praye youe (good readers what other senle or meaning can be gathred of thes wordes of S. Augustine, but that he maketh a difference betwene the crosse in the old lawe, and the crosse in the newe lawe? And declareth that as then the material crosse was a name of ignominie, so nowe the material crosse is a name, yea and *res* a thing off honour, and as the material crosse stode in many places in damnation of a curse, (that is to saye as a cursed signe of dānatiō) so nowe the material

al crosse is set vp in most places as a signe of blisse: For he saith. *Cruce in occasione salutis erecta est.* The crosse is set vpp in occasiō or signe of saluatiō, which wordes can not be racked to a Metaphorical sense, nor to the time of Christes passion only in the mounte off Caluarie: For he saith, *Nunc erecta est.* Nowe at this present, in the tyme of grace it is set vp: and Christen men haue the signe of it, as in another place more playnly he declareth, saying. *Habent Christianorum arcana, illud dominice crucis quasi quoddam venerabile monumentum, quod de crucis ipsius imaginatione crucē cognominant, &c.* The secret mysteries of the Christians haue that of oure lordes crosse, as a certayne honorable monumēt, which of the imagination of the crosse it selfe, they caule a crosse: which we acknowledge to be most worthy off al honour, and in remembraunce of Christe crucified, worshipp the same.

Besides all these we reade in *Eusebius* howe Constantine the great serued Christ

Lib. de visitat. infirmo. cap. 3.

De vita Constant. lib. 3.

Christ. the Sonne of God

A TREATYSE

Christ the sonne of god boldely, and was nothinge ashamed of the name off a Christian, but esteeming it a greate honour and renowne, openly shewed himself to be one in deede. *Nunc vultum*

*De vita
constantini
lib. 3.*

*suum salutari signo communiens, nunc victo-
riale trophæum ostentans, quod & in picta ta-
bula quadam sublimissima, & præ foribus im-
perialibus suspensa, omnium oculis visendam
proponebat.* Some tymes defendinge his

The em-
perour
Constanti-
ne set the
signe off
the crosse
on high
in a table
at his co-
urte ga-
te.

face with the signe of saluation, som-
tymes shewing foorth the victorious
ensigne and banner, which he set foorth
to be sene of al men in a certayne high
paynted table, hanged vp before his
courte gate. But what nede I seeke such
and lieke authorities, seinge Chrysosto-
me in one worde telleth vs, that, *In to-*

*In demon-
stra: contra
gent.*

to orbe crux. The crosse is in all the
worlde, where Christe, and Christes
faith and ghospel was receaued and prea-
ched. And now a maruelous case. They
that professe them selues trewe Chri-
stians, trewe preachers of Christes faith,
and ghospel, haue despised Christes cros-
se, cast

se, cast

se, cast it owt of churche, chappel, and
 oratorie, pluckt it owt of priuate houses,
 scraped it owt of windoes, and waulles,
 pluckt it downe by high wayes, and
 with fier and faggot, axe and hacchet,
 destroyed it euery where: much resem-
 bling the impietic of those Iewes, who
 in despite of Christ, crucified his image
 in a citie caulled *Berythus* as *Athana-*
sius saith, and not far degenerating
 frō the wickednes of certayne heretikes
 in *Tyrus* who coming into the church
 of oure lady, stoned a crosse as *Epipha-*
nus writinge to the fyft Synode of a Cō *To. 2. cōcil.*
 stantinople declareth. They that pro-
 fesse them selues folowers of the Apostles
 and fathers of the primitiue church, ac-
 compte their doinges folly, and super-
 stition. They which acknowledge the
 selues schollers, countermaūde their ma-
 sters, which thinge howe wel it agreeth
 to their vocation, iudge yowe good rea-
 ders, Certes in this poynte, and almost
 al others, they follo the Apostelles and
 auncient fathers, as the oxe foloeth the
 plowe,

A TREATYSE.

plowe, the horse the carte, the hare the
hounde. Wherefore as in this yow fin-
de them fayle, so may yowe right well
thinke they do in all their assertions
which they do as blindely and boldely
asseuerageynst the doctrine of the ca-
tholike church, the the pillar of treuth
and spouse of Christ. Wherefore for
Christes sake thinke deliberately vppon
it: And yf yow be carefull of youre ow-
ne soules and myndfull of æternal sal-
uation, forsake them by tyme, geue the
ouer in playne field, requoyle to the ci-
tie that standeth vppon the hill, flee to
the castel that shal neuer be ouer thro-
wen by hell gates, repayre to the rich
store howse, in to the which as *Irenæus*
writeth *Apostoli plenissime contulerunt om-*
nia, quæ sunt veritatis. The Apostles haue
most plentifully brought al thinges ap-
pertayninge to the treuth. There shall
ye finde rest, for youre soules, and ob-
tayne the crowne of glory, which ye se-
ke and labour for.

Lib. 3. cap.
4. aduer-
sus here.

Diuerse

DIVERSE HO- LY MEN AND VVO- MEN GOT LITTLE PIECES

OF THE HOLY CROSSE, AND
inclosed them gold, or siluer, and
ether left them in churches to
be worshipped, or hanged
them aboute their nec-
kes there by to be
the better war-
ded.



Or prouffe of this article
we haue diuerse notable
stories, and to begynne
with that vertuous lady
Helena Constantines mo-
ther who was comaun-
ded by reuelation from god to go to
Hierusalem and seke the precious crosse
of Christ, hid vnder a heape of ruble
and stones, in the moūte Caluarie whe-
re the Iewes to abolysh the memory of
M Christes

2d. i.
The 12. v.
A T R E A T Y S E

Christes passion, had builded a temple to the harlot *Venus*, *Eusebius* in his ecclesiasticall historie, saith, *Helena Constantini mater partem ligni salutaris detulit filio, partem thacis argenteis conditam dereliquit in loco, quæ etiã nunc sollicita veneratione seruatur*. That is to saye. *Helena* Constantines mother, brought parte of the healthful wood to her sonne, parte she left in the place inclosed in siluer cases: which is kept at this present day with greate veneration and reuerence.

In lieke manner *Procopius*, an old greeke historiographer declareth, and *Nicephorus* owt of him, that the inhabitantes of *Apamaa* a cytie of *Asia* the lesser, had a piece of the holy crosse, and vsed the same as a defence, ageynst their greate enemy *Cosroes* king off *Persia* who with fier and sworde had destroyed *Antioche*: his wordes be these. *Quũ Apamæi Antiochiam incendio vastari cognouissent, Thomam Apamaorum episcopum rogauerunt, vt salutiferum & viuificum crucis lignum præter solitum proferret & proponeret,*
vi si

Lib. 10. c. 8
ecclesiastice
histo.

Lib. 17. cap.
15. Eua-
grius
Lib. 4. cap.
26. ecclesi-
astice histo.

*ut si extrema periclitanda essent, solam mortali-
um salutem contuentes cōplecteretur, & alte-
rius vitæ compendiū, preciosa cruce ad melio-
rem ipsos ducente sortem acciperent: facit hoc
Thomas: protulitque viuificum lignum &c.*
When the Apameians knewe the cytie
off Antioche to be destroyed with fier,
they desired Thomas their bysshop to
bring forth the healthfull and lyuely
wood of the crosse, and sett it in the
sight of the people, otherwise thē their
vsual manner was, that yf they shulde
be in extreme daunger, they seing the
only saluation of men, might embrace
that, and receaue the blysse of the other
lyf, the crosse leadinge them to better
chaunce. Thomas did so much at their
request, and brought owte the lyuely
wood of the crosse, and certeyne ordy-
narie dayes, set it forth to the peoples
sight, that all the cytie, might resorte vn-
to it, and frō Christ, by meane of that,
haue helpe. And so as the hystorie spe-
cifieth it chaunced in dede. For at that
tyme they were delyuered from al feare

The crosse
se sett
forth to
the peo-
ple to be
worship-
ped.

R. Bugio Paul
L. John

A T R E A T Y S E

of warre, and daunger of kinge Cosroes
pouer, and tyrannye.

Paulinus bisshop of Nola, had a piece
off the holy crosse sent vnto him from
Hierusalem, by a blessed woman caulled
Melania. And when his friend Souerus
buildinge a church, and lackinge holy
relickes (required to the consecration of
euery church,) complained by letters to
Paulinus, Paulinus sent him a litle peice of
the holy crosse, and amongst other
thinges, in his epistle he hath these
woordes. *Accipite magnum in modico mu-
nus: & in segmento pene atomo hastæ breuis,
sumite munimentum præsentis, & pignus æ-
ternæ salutis. Non angustetur fides vestra car-
nalibus oculis parua cernentibus, sed interna
acie, totam in hoc minimo vim crucis videar:
dum videre vos cogitatis lignum illud, quo sa-
lus nostra pependit. Receaue ye a great re-
ward in a litle: and take in the paringe of
a shorte splinter, almost no bigger then
a gnat the defence of this prælent, and
pledge off eternal health. Let not youre
fayth be strayed seinge litle thinges
with*

Epist. 11.

with youre carnal eies, but let it behold
 with the inward eie, al the force of the
 crosse in this litle, whiles yowe thinke
 yowe see, that very selff same wood, in
 which oure saluatiō did hange, and this
 I send yow saieth he, *vt crucem & corpo-*
re possideretis, quam tenetis & spiritu, & pro-
positi virtute portatis. That yowe might
 haue, and possesse with youre body the
 crosse, which yow kepe in sprite, and be
 are in good harte, intent, and mynde. S.
 Gregorie writinge to Recharede kinge
 of the wisigothes after he had specified,
 the principall poyntes of his letters, sa-
 ieth, *Crucem quoque latori presentium dedi-*
mus vobis offerendam, in qua lignum domi-
nice crucis in est, & capilli beati Ioannis Ba-
ptiste, ex qua solatium nostri saluatoris per
intercessionem præcursoris habeatis. We haue
 also geuē to the bearer of thes presentes,
 a crosse to be delyured vnto yowe, in the
 which is a piece of the wood of oure lor
 des crosse, and heare of S. Iohn Baptist,
 owtofe the which yowe mayhaue the
 cōforte of oure sauiour by the interces

Rygle

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L

2. l. y. in

Lib. 7.
Epistola.
Epist. 126.

Th. P.

A T R E A T Y S E

sion of the forerunner of oure lorde.

But what nede I seke old histories?

Th. P. *Th. P.* Chrisostome writinge ageynst the gentills declareth this in most expresse and playne wordes. *Ipsū hoc lignum* sayeth

Th. P. Men desirous to haue pieces of the holy crosse.

he, *in quo positū est sanctum corpus domini & crucifixum, quare nam habere totus orbis ita contendit ut qui paruum quiddam ex illo habent, hoc auro includant, tam viri quam mulieres, & ceruicibus suis aptant, hinc valde honestati & magnifici, muniti & protecti licet condemnationis fuerit lignum?* Why then doth al the whole worlde, so earnestly desire and labour to haue that very selff same wood, in which the holy body off oure lorde, was put to death and crucified, in so much that they who haue a litle piece of it, inclose it in golde, as wel men as wōmen, and make it meete for their necks, by that right highly honested and honoured, defended and guarded, - although some tymes it was the wood of condemnation?

Now then yf in those dayes such was the deuotion of good men and women, that

that they so earnestly desired and labored to haue some litle piece of the holy crosse, and when they had got any part of it, inclosed it in golde or siluer, and left it in churches to be reuerenced, or hanged it aboute their neckes, by meane of that to be defended, and as Chrysostome sayeth, many were *protecti et muniti* defended and garded, and the crosse itself was of such power, that it warded them from their enemies, who reuerently adored and worshipped it, what cause is there, why we shuld not haue the like deuotion, zeale, and desire to seeke some part off that holy crosse, and yff happily we get any piece of it, why shuld we not set it in gold, siluer, and precious stone? why shuld we not leue it in churches to be reuerenced? why shuld we not hange it aboute oure neckes therby through the goodnes of god, to be the better warded? Why shuld not we thinke it hath nowe that vertue, efficacie and pouer, which it had then? *Nunquid abbreviata est manus domini?* Is the hande off

Merely
defended by
the holy
crosse.

ps

Esai. 50.

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A T R E A T Y S E

Ma. 1. 3.

Hebr. 13.

oure lorde shortened? no no. *Ego dominus qui non mutor. Iesus Christus heri & hodie, ipse & in secula.* I am thy lorde which am not chaunged. Iesus Christ is yesterday, and to day, and he for euer.

But peraduenture some wil saye it may be, that as god permitted diseases to be cured, and deuills expelled by the napkins, and partlets, that were brought from the body of S. Paule: So Christ because that wod of the holy crosse sometymes touched his most tender fle ash and precious body, permitteth the forlaied effectes to be wrought by it. Marry that the lieke vertues be done by a simple crosse made of other matter, as gold, siluer, precious stone, or such lieke, or expressed in the ayer, with mans hâde ouer the thinge that is to be signed, it is not proued, nor it appeareth by the authorities alleaged before. For answere I saye, that euery litle piece and portion of that holy crosse, yppon which Christe the light of the worlde and saluation of man dyed, is a rich iewel, and in-
estima-

Acto. 19.

estimable threasure, which whosoever hath may accōpte him self most happy. And as Christ by touche of his tēder flesh gaue the wood of that crosse, a special vertue and pouer: So by faith and inuocatiō of his holy name, he geueth the lieke to other crosses, or made of some earthly matter or expressed by some mā's hande. For as Athanasius declaringe how before the cominge of Christ deuils miserably afflicted men, and howe when Christ was come they were discomfited and ouerthrowē, saith. *Signo crucis tātū vtēs homo, oēs horū fallacias pellit.* Man vsinge only the signe of the crosse putteth awaye al their subtiltie and craft. And in the same place, to make the matter more playne he hath thes woordes. *Veniat qui harum rerum experimenta querit addiscere, ipsiusque dæmonum pompe, diuinationum fallacia, & magiæ mirabilium, vtatur signo, (vt ipsi dicunt) ridicula crucis Christum solummodo nominans, videbit per ipsum fugari dæmones, vaticinia conticescere, & magiam omnem omneque veneficium destrui.* Let any man

Lib. 2. ad
Maca: de
in car.

A T R E A T Y S E

man come that desireth to learne experience of these thinges, and of the very pompe of the deuils, subtilty of diuination, and straunge sightes by wichcraft: let him vse the signe of the folish crosse (as they saye) but only naming Christe, he shall see the deuilles to be put to flight by it, al diuination ceasse, and all magick and wichcraft destroyed: Furder S. Augustine saith. *Quod faciebat in terris corporis Christi presentia, hoc facit cum fidei inuocatione nominis Christi, victoriosa crucis insignita memoria.* Looke what the praesence of Christ did in earth, the same doth the memorie of the victorious crosse expressed in a signe, with the faythful inuocation of the name of Christ. And as Euthymius writeth. *Per virtutem crucis daemorum expelluntur cateruae, & agrotationes varia curantur, ea gratia & virtute que semel in prototypo & primogenio fuit efficax, ad ipsius quoque crucis effigies, una cum simili efficacia procedente.* By the signe of the crosse companies of deuilles are expelled, and diuerse diseases healed:
the

Ser. de annūtia.

Tit 19. parte 2. panoplie.

the same grace and vertue which was
 ones effectuous, in the first sampler
 and patterne, proceeding also with like
 efficacie, to the very figures and signes
 of the crosse, which thing *Cassiodorus* ^{In expos.}
 semeth to approue, laying. *Sicut terres-* ^{Psalmi 1.}
tris aqua decurrens vita est lignorum virenti-
um, sic aqua spiritalis signum crucis inundat:
qua salus esse cognoscitur fidelium animarum
 As earthly water dropping downe, is the
 lif of greene trees, so spiritual water doth
 flowe into the signe of the crosse, which
 is knowē to be the saluatiō off faithfull
 foules. Thus good readers yowe see by
 thes holy fathers, howe the signe of the
 crosse by faith in the merites of Chri-
 stes passion, and caulling vppon his
 holy name hath vertue to expel
 diuells, destroye wychcrafte,
 cure deseases, and worke in
 some pointes, that which
 oure sauour Christ did
 here in earth, according
 to his holy wil and
 ordinaunce.

That

20 M
A TREATYSE

THAT ACROS-
SE VVAS BORNE AT
THE SINGING OR SAY-

ING OF THE LITA-

nie which we om-

monly caul pro-
celsion.

7.

Lib. 2. cap.
8. ecclesia-
stica histo-
ria.



Or the treuth of his arti-
cle we haue in *Sozomenus*
this notable historie: At
what time the *Arrianes*
in the raigne of the good
emperour *Theodosius* were set beside the-
ir churches in *Constantinople*, they ma-
de their assemblies without the waul-
les of the citie: (as the *Hugonotes* did of
late in *Fraunce*) and when the congre-
gation was gathred to gether, they diui-
ded them selues into companies, and
songe psalmes and hymnes made in ry-
me after their owne guise, with additi-
ons for prouffe and defence off their
owne

owne doctrine, as they did of late vnder the greate patriarch John of Geneva, and do nowe vnder oure newe Rabbines in Englad, which thig the good bishop and and vigilaunt pastour Chrysostome espying, lest some of the catholikes allured with the plasaunte casure of their miter, and swete founde of their rime, shulde go to their assemblies, diuised also certain hymnes in myter and made them sing them in the same tune that the Arrianes did: whereby it came to passe that the catholikes far passed them in numbre, and in solemnitie of procession. For saith Sozomenus, Argentea crucis signa vna cum cereis accensis pracedebant eos. Before the catholikes went two siluer crosses with tapers or torches burning: Loe (good readers) Chrysostome an auncient father, and one of the most famous doctours of the greke church and renowned for vertue and lerning through owt the worlde, had the signe of the crosse and tapers with light caried in his church off Constantinople before his

Crosses
and ta-
pers cari-
ed in pro-
cession.



wh/ al

W

Cizw

ra-ilm

guler

A T R E A T Y S E

his people in procession. And note with
al, that the Arrianes at the synging off
their hymnes had no crosse, euen as ou-
re heretikes wil haue none nowe a da-
yes at the synging of their Lordes pra-
yer, and that because nether their lorde
nor they can abyde the sight of the cros-
se. For yf they could, they could not be
heretikes. For *Cruce est heresiū expulsatrix.*
saith holy Ephrem: the crosse is an ex-
peller and driuer away of heresie.

Wel step a litle furdur, and come to
Iustinianes time, who liued more then
a thousand yeares ago. In him yowe
shal finde two lawes meete for this
purpose: The one is in his boke intituled
Codex, The other in his Nouelles or la-
ter cōstitutions: In his Code he saith.
Laicis facere Litanias interdiciamus sine cleri-
cis: quæ sine orationibus & cruce fieri non de-
bent. We prohibite and forbed al laye me
to make any procession, without prie-
stes, which ought not to be made with
oute praiers and a crosse. Marke the em-
perours wordes good readers, he saith.

Litania

De penitē-
tia. cap. 3.

De episcop
& cler. l.
sed nemo.

Litania non debent fieri sine cruce. The Litanie ought not to be saied, nor procession made without a crosse. Wherefore oure newe masters must resume the crosse agayne in their litanie, or els haue none at al, iff Iustinianes lawe be of any authoritie amongst them, and for that I thinke they woulde not much passe: But let vs loke to his later cōstitutions where he saith more at large, *Omnibus Laicis interdiciamus Litania facere sine sanctis episcopis, & qui sub eis sunt reuerendissimis clericis. Qualis enim est Litania in qua sacerdotes non inueniuntur & solemnes orationes faciunt? Sed & ipsas honorandas cruces cum quibus & in Litanij ingrediuntur non alibi nisi in venerabilibus locis reponi, & si quando opus vocauerit ad Litania celebrandas, tunc solum ipsas sanctas cruces accipere eos qui consuee eas portare solent, & cum episcopo & clericis Litania celebrare.* We prohibite and forbed al laye men to make any procession with out the holy bishops and most reuerend priestes that are vnder them: For what manner of Litanie or procession

*De sanctis.
Episco. ca.
32. col. 9.*

2-81
A T R E A T Y S E.

fion is that where no priestes are founde? and where the priestes make not solemne prayers? Furder we chardge and commaunde that the honorable crosses with which they go in processiō be not put and layed, but in some semely and decent place. And whensoever nede shal require and caul to sing or saye the Litanie, that then they only take he holy crosses who were commonly accustomed to beare them, and so with the bissshops and pristes make a solemne procession.

Here also good readers yowe see by this lawe off Iustinian the emperour, that more then a thousande yeares ago, Christen men had crosses in the churche, and vsed the same in singing and saying the Litanie. Besides youe see that thē (as by the wordes of the lawe it may be gathred) they went aboute in procession, and sate not stil in the quier, and caried the crosse with thē, not fixed it stil in one place at that time. And this beganne not in Iustinians time, but lōg before

before, as by other wordes of the lawe
it may wel be gathred. But I wil not
grate vppon wordes; nor stand nowe
vppon examination of them; seing o-
therwise they manifestly confirme the
trewth of this cause. Wel let vs come
lower, yea euē to oure owne countrie.
When the religious father, Augustine
sent from Rome by S. Gregory to con-
uert vs to the faith (whome next vnto
god we must thanke that we were de-
lyured from the captiuitie of the deuill,
and made partakers by faith of the meri-
tes of Christes passion) when I say
this holy father and his company came
into England, they came to the king;
not, as he suspected, *Demoniaci, sed diuina*
virtute pradi, infected with deuillish
trumpery, but indued with heauenly
vertue: *Crucem pro vexillo ferentes argen-*
team, & imaginem domini saluatoris in tabu-
la depictam; litaniasque canentes pro sua simul
& eorum pro quibus venerant salute eterna
supplicabant. bringing a crosse of siluer
for their banner, and the image of oure

N lord

Bye

W

of the

page

+

page

Beda lib. 1:

cap. 22.

historie

Angli:

Paul

A T R E A T Y S E

lord and sauiour painted in a table: and
singing the Litanie they made earnest sup-
plication to god for the æternal saluation
of the selues, and others for whose sake
they came. And it was reported as Bede
saith that whē they aproched nigh vnto
the citie with the crosse and image off
the greate and mighty king Iesus Christ,
they longe with a goodly swete voyce,
this antemne: *Deprecamur te domine in om-
ni misericordia tua vt auferatur furor & ira
tua a ciuitate ista, quia peccauimus.* In al thy
mercy we beseeke the O lorde that thy
indignatiō and fury may be takē frō this
citie, and frō thy holy house, because we
haue sinned. Beholde good readers the ho-
ly fathers that came frō Rome wel nigh
a 1000. yeres ago to delyuer vs from ido-
latrie, and fight ageinst Satan prince off
darknes and lorde of idolatours, came
with their lordes image painted in a ta-
ble, and their masters banner spred to the
vewe and sight off the people, the cros-
se I say. And they came not as false Prop-
hetes, and men seduced with mad fanta-
sies

fies, but they came as the storie saieth *Di-
uina virtute præditi*, indued with heauely
vertue. And to plante the religion off
Christ, they brought the image and crof-
se of Christe. And oure newe brothers
pratending to come into the field and
fight against Satan for their master
Christ, and restore his faith againe, are
ashamed of their masters ensigne, and
dare not spred his banner: but labour as
busely as they can, to haue it owt of the
field and fight of al Christes souldiers.
Howe thinke you? be thes faithful war-
riers? be thes trewe mē to their lorde? be
thes lieke to fight for Christ, and restore
his religion and faith, that can not aby-
de the sight of his image? nor signe off
his crosse? No No. neuer good souldier
was in deadly hatred with his masters ba-
ner and ensigne: but ioyious and glad ra-
ther whē he might se it. But let vs retur-
me to oure purpose. For furder declara-
tiō and prouf that the crosse was vsed in
procession, we reade that at what tyme
the relickes of the holy Martir *Anasta-*

A T R E A T Y S E

To. 2. con. *Actio. 4.* *Nice. 2.* *thus* were brought owt of *Persia* into *Cæ-*
saræa in *Palestine*, the people being mar-
 uelous glad of it, went foorth and met
 them in oure Ladies church: *Illinc cum*
cruce & supplicatione egressi, lati & gaudentes
cū gratiarū actione sacris reliquijs occurrerūt.
 From thence they going foorth with a
 crosse and procession, met the holy re-
 likes ioyfully and with thankes geuing.
 Behold againe mentio made of proces-
 sion with a crosse: and transposing the
 holy martirs relickes from one place to
 another, to the greate reioysing off the
 people. And as then oure forefathers v-
 sed the signe of the crosse in procession,
 So hath the church alwaies continued
 the same, to put vs in remembraunce,
 that as euery good souldier muste haue
an especial regard to the capitaines ban-
ner and ensigne, vnder whome he ser-
ueth: So it behoueth vs (caulled by faith
 to be the children off god, and apointed
 to be Christes souldiers) to haue oure
 eies euermore fixed vppon his ensigne
 and banner, and neuer remoue oure har-
 tes

†tes from the cōtemplation of his bitter
 passion vppon the crosse: and to put vs
 in comforte that we shal ouercome al
 the mighty force, and feare assaults off
 oure aduersaries with that signe, so ter-
 rible by the merites off Christes death
 to al wicked sprites, that when they
 see it, they ceasse their rage, and
 flee for feare owt of the fiel-
 de. And this for this a-
 ricle may suffice.

N 3

Many



A TREATYSE

MANY STRANGE AND WOND-
DERFUL MYRACLES

VVROUGHT BY THE
signe off the crosse.



8. S oure sauour Christ
conuersant here vppon
earth to bring men in be-
lieffe that he was the
trewe sonne off god,

wrought by his omnipotency, might
and power diuerse miracles, by diuer-
se external meanes, as by the hem
off his cote he healed a woman off
her blouddy flix, and diuerse other sick
persons by the touch off his hande, and
spetle off his mouth he restored the
sight off the blind man, and opened the
eares off the deaff, and by a playster ma-
de off durt he healed sores: Euen so
by the same omnipotency, might, and
pouer he hath to aduancement off his
honour,

Math. 9.
Mar. 6.

honour, and confusion of his enemies,
sithens his ascension wrought by diuerse
external meanes, diuerse straunge and
wonderful myracles, as by the shado-
we off S. Peter, napkins of S. Paule, alhes ^{Act. 5.}
off his Apostles, tumbes off his Martirs, ^{Act. 19.}
and signe of his crosse, as by good re-
cordes, and faithful histories may be
proned. But because it is not incident to
my purpose to treat of al such miracles,
as hath bene wrought by euery one off
the foresaied meanes, I wil leaue the
treaty of them to other, and declare on-
ly such as hath bene wrought by the
signe of the crosse, and not al thole ne-
ther, but certen. And seing I am here
for the multitude in as greate perplexi-
tie where I shal beginne, as he is that sit
teth at a table furnished with many de-
licate dishes, whereof he shal first taste,
or as one that cometh into a garden set
rounde aboute with freash fragraunt
floures, which he may first gather, I wil
leaue al curiositie, and as the hungrie
man to serue his appetite, fedeth yppon

A T R E A T Y S E

that wich standeth nereſt vnto him,
and he that cometh into a garden ano-
yed peradventure with ſome noyſome
ſauour before, plucketh the firſt floure
he ſeeth: Euen ſo I hungry and deſirous
of their ſaluation who haue erred, and
anoyed with the venemous blaſtes off
their blaſphemous mouthes who haue
rayled ageynſt this holy ſigne, to help
them and eaſe my ſelf, wil take ſuch ex-
amples as be nereſt vnto me, and pluck
the floure which I firſt finde.

*Euseb. lib.
10. cap. 7.
c. 8. ec-
clesiastica
biſto.*

At what tyme the vertuous lady *He-
lena* willed as the ſtory mentioneth by
reuelation from god to ſeeke the croſſe
of Chriſt in *Hieruſalē*, founde after lōg
digging in the mounte of Caluary thre
croſſes ſo confuſe that nether by the
title which Pilate ſet vp in Hebreue, gre-
ke, and latyn, nether by any other mea-
nes they could diſcerne which was the
croſſe that bore oure ſauour Chriſt, a
noble woman of the citie conſumed
and ſpent with long ſickneſſe did lie at
deathes doore. *Macarius* then biſhop
off

of *Hierusalem* seing the good lady *Hele-*
na staggering at the matter, and al her
 trayne discomforted, saied vnto them,
 bring hether the thre crosses which are
 founde, and god shal open and reuele
 vnto vs, which is the crosse that caried
 oure sauour Christ. They did so: and
 when the crosses were brought, *Mac-*
arius went with *Helena* into the cham-
 ber where the foresaied noble woman
 lay, and being there, fel downe vppon
 his knees, and prayed in this sorte. O
 lord who by thy only begotten sonne
 vouchsauffdest to geue saluation to al
 mankinde, by his death vppon the cros-
 se, and hast inspired the harte of thy
 hand mayde in the later dayes to seeke
 that blessed wood in which oure salua-
 tion did hange, shewe I beseeke the, wich
 of thes thre crosses serued to the glory
 of god, and which to the seruile punil-
 hement of the theafes, that this ladye
 which lieth here half dead, may be
 brought from death to liue agayne, as so
 neas the wood of saluation hath tou-
 ched

A T R E A T Y S E

ched her. And when he had ended his prayer, he put vnto the sick woman one of the thre crosses, it auayled nothing: he put vnto her the second, no help came: he put vnto her the third, and as soone as euer it touched her, she opened her eyes, rose out of her bed, and receiuing strenght agayne, was more lustier and lyuelier then when she was in her best health, and wēt vp and downe the house, and magnified the greate mercy, and mighty pouer of god.

By this example note good readers that god inspired the harte of that good lady *Helna* to seeke the crosse vppon which oure sauour Christ was crucified, and that by touch of that holy wood, the noble woman which had no vse of her senses, no knowledg what was done about her, but lay as one half dead, was reuiued, and made lusty and strong agayne. Nowe if god would not haue Christ his crosse reuerenced, he wold not haue inspired that womans harte to haue sought it, but rather haue suffred

A vvomā
half dead
reuiued
by the
crosse

— suffred it to haue lien couered with rubble and durte as it was before. And if he wold not haue men vse it as a meane to magnifie his holy name, and declare his mighty pouer by doing some straunge cure, and myracle, he wold neuer so miraculously by the touch of it, haue reuiued that half dead and mortified gentil woman. For god worketh nothing in wayne.

Afterward to geue vs to vnderstand that not only the whole crosse, but euery litle piece and percel of it, for that it was ones imbrued with the water and bloud of oure sauour Christe, hath the lieke efficacy and force, god wrought another straunge miracle by a litle splinter of the crosse: In *Nola* a greate citie of *Campania* in Italie, a religious mans cel was set a fier in the night by a litle cole or sparkle faulling into the strawe, and put the churche and citie in greate daunger. The bisshop Paulinus and his clergy went to the church and prayed: the citizens came with al hast and speade

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p. 6

301 A T R E A T Y E S

speade to help. This not with standing,
the fier increased: At the lenght the bis-
shop remembring him self, went home
to his house, and hauing a piece of the
holy crosse, brought it foorth, and held
it vp in to the fier, and by and by the fla-
me which no water could quench, ceas-
ed his rage and went no furder. This
story is written by *Paulinus* him self the
bissshop of *Nola*, a man for his lerning,
innocency of lif, and zeale to god, high-
ly commended of *S. Ambrose*: *Hierome*
and *Austine*: his woordes although they
be long, yet because they ar effectuous,
and easy to be borne away, for that they
are written in verses, I wil not let to re-
cite them here. After he had bene in the
churche and prayed with his clergy he
saieeth:

Vide quae
praefigun-
tur lib. Epi-
stola. eius

In 10. Na-
tali Felicis
Mart.

*Ipse domum remeans, modicum, sed grande
saluti*

*De crucis aternae sumptum mihi fragmine lig-
num*

*Promo, tenensque manu aduersis procul inge-
ro flammis.*

Vt

*Vt clypeum retinens pro pectore, quo tegerem
me,*

Arceremque hostem collato ymbone relisum:

*Credite: nec donate mihi, sed reddite Chri-
sto*

Grates, & iustas date laudes omnipotenti.

*Nostra salus etenim cruce Christi & sangui-
ne constat.*

*Inde fides nobis, & in hac cruce nixa, peri-
clo*

*Profuit, & nostram cognouit flamma salu-
tem:*

*Nec mea vox aut dextra illum, sed vis crucis
ignem*

Terruit, inque loco de quo surrexerat ipso,

Vt circumseptam præscripto limite flammam,

*Sidere, & extingui fremitu moriente coe-
git:*

*Et cinere exortam cineri remeare procél-
lam.*

*Quanta crucis virtus, ut se natura relin-
quat?*

*Omnia ligna vorans, ligno crucis vritur ig-
nis.*

*Multa manus crebris tunc illa incendia va-
lis*

Per

+

a

A T R E A T Y S E

*Aspergens, largis cupiebat vincere limphis.
Sed licet exhaustis pensarent fontibus im-
bres,*

*Vi maiore tamen, lassis spargentibus, omnem
Vicerat ignis aquam, nos ligno extinximus
ignem:*

*Quamque aqua non poterat vicit brevis ha-
stula flammam.*

Thes verses may be englished thus.

I my self going home agayne to my house, brought out a piece of wood taken for me out of a smal splinter of the aternal crosse, litle for the quãtitie, but greate for the vertue: and holding that in my hãde, I thrust it out into the fyer ouer right ageynst me, keaping it as a buckler before my breast to defend my self, and put away my enemy. Beleue me and geue not me but thanks to Chriſt, and worthy prayſe to almighty god: for oure saluation consisteth in the crosse and name of Chriſt: faith deriued vnto vs from thence, and leaping fast vppon this crosse, auayled much ageynst that
peril

peril of fier: and the flame knewe and acknowledged oure saluation, and neither my voyce, neither my hand, but the force and pouer of the crosse feared the fier, and compelled it as a flame compassed with fire in a certain prescript place, to stay and dye without any cracking or noyse, in the self same place where it beganne. O howe greate is the vertue of the crosse that nature doth forsake herself? The fier that burneth al kinde off wood, is burned and consumed away with the wood of the crosse. Many men endeouored with casting off water to quench the fier, but although they did cast water as fast out of the fountaynes, as rayne faulleth by shewers from heauen, yet for al that, when they had cast water with al their might, tyl they were wery, the fier ouercame the water. We with wood put out the fier, and the flame which water could not quench, a little splinter of wood did cease.

A straunge case good readers, that wood the matter and nourisher of fyre,

A church
and a reli-
gious
house
preserued
fro bur-
ning by
the cros-

shuld

shuld put out the fier, and that a litle splinter shuld quench that, which the laye mē could not do with water, nor the bisskop and his clergy with prayer: and yet done it was. The authour that writeth this story was bishop of the citie where it was done, present hī self at the doing of it, and the only man that held the crosse in the fier. Of his credit there is no doute: in his time he was so famous for his vertue and learning, that as I saied before, S. Ambrose, Hierome and Augustine right highly commended him: and whome they comend we may not improve, whome they authorise, we may not discredit.

Moreover as by litle parcells of the holy crosse thes and diuerse other straunge things haue bene wrought: So by the signe of the crosse and caulling vpon the name off Christ, many other miracles haue bene done. Epiphanius declareth that when a fayre beautiful gentil woman by Syeyria washed her self in a bath, a younge man that made loue vn
to her,

Lib. 1. de
res. 30.
contra. E. 1
omitas.

to her, came in as she was bathing, and offered her violence. She blest her self in the name of Christ, and the young mans attempt was frustrated. Afterward he vsed wickcraft to obtaine his purpose but al preuayled not. For as *Epiphanius* saith, *Per signaculum Christi, & fidem mulier auxilium percepit, nec valuit incantationis vis vbi erat nomen Christi, & signaculū crucis*. By the signe of Christ, and faith, the woman receued help, neither did the force off inchauntement auayle, where the name of Christ, and signe of the crosse was.

Palladius reporteth out of *Hyppolitus* an auncient writer (who was familiar with the Apostles) that a mayden off great nobilitie and excellent beutye brought vp in spiritual exercise at Corinth, was accused to a iudge off the gentils in tyme of persecution: and because she could not be reduced frō the professing of Christes faith, and cōfessing his holy name, she was caried to a common brothelhouse to be abused. *Verum*

A woman
preserued
from rape
and vvyck
craft by
the crosse
and name
of Christ.

ca. 148. in
histo. pa.

hæc

A TREATYSE

A womā
brought
saf out
of the ste-
vves by
the grace
of Christ
and signe
of the
crosse.

*hæc se totam crucis signo muniens, egreditur
ex illo loco omnino incorrupta, et impolluta:*
but she defending her selff with the sig-
ne off the crosse, came out of that place
altogether vnspotted and vndefiled:
and by the grace of Christ was præser-
ued.

In Carthage a nother deuoute wo-
man caulled *Innocentia*, one of the chie-
fest and peres of the citie, had a canker
in her breast, a defease, as the phisiti-
ons say) incurable: therfor that mem-
bre where it groweth is wounte to be
cut from the body, or the venemous in-
fection eased with some pleasaunt and
sweete lenitiues, that the patient may li-
ue more at ease: for death foloeth that
defease although it be lōg. Which thing
the gentil woman learning by a skilful
phisition alwayes frendful to her, and
her familie, with humble prayer com-
mitted her self to god. Then as *S. Augu-
stine* saith, she was admonished in her
sleape a litle before Easter, that what lo-
uer Christened woman came vnto her
first

Lib. 22. c. 8
de ciuitate
dei.

first as she stode waching at the baptistry or fonte, in that side where the women stand, *Signaret ei locum signo crucis Christi: facit, & continuo sanitas est sequuta*, shuld blesse and signe her breast where the cancker was, with the signe of the crosse of Christ: she did so, and by and by she was whole.

A cācker
in a vvo-
mā breast
healed by
the crosse

In the yere of oure lorde. 396. a great dragon lying vnder a brydge by the high way in *Euoria Epyri* did much anoye the inhabitauntes: and toke for his pray oxe, horse, shepe, gote, man, woman and al that passed by: *Donatus* a holy and vertuous man, then bisshop there as it was saied before, came to the bridge with out sworde, darte, spere, or any kinde of weapon to destroye this terrible, and oughely beast. When the dragon espied him, he thrust out his head as though he wold haue deuoured him. Then sayeth *Sozomenus*, *Ille vexillū crucis ante faciē eius in aere in designās in os eius expuit, bestia vero mox sputum ore suo suscipiens expirauit.* He making with his finger a signe of the

Lib. 9. cap
46. Trip.

A dragon
killed
with
the crosse

A T R E A T Y S E

crosse in the ayer, spet in the dragons mouth. The beast receuing his spetle into his mouth, died out of hand.

In vita D
Martini.

S. Martin as *Sulpitius Seuerus* testifieth in his lif, compelled with the signe of the crosse certen gentils carying a dead corpes to burying after their superstitious manner, to stand still, as stiff as stakes. Agayne as the same authour reporteth when certen gentils had set woorkemē to hewe downe a greate tree, and placed him vnder the tree, because it shuld faul downe vppon him, and so bryse and squatte him to death, as the tree was faulling, he made the signe off the crosse, and turned the tree another waye, and put the gentilles in daunger.

In the midst of a skyrnish which Constantine the greate had with his enemies, it happened that his whole armie being amased with a sodayne noyse, tumult, and larum, he that bore the signe of the crosse vppon his shulders (for so Constantine had ordayned that it shulde be alwayes caried) began for fea-
re to

re to be maruelous hoful and pensif, and
 that he might the better runne away,
deliured the signe of the crosse to ano-
ther: when this other man had taken it
of him, and he that fled away was now
out of the protection and warde off the
signe of the crosse, he was thrust tho-
rough the smal of the bely with a darte,
and so defeated of his liffe. And when he
 was thus punished for his fearful myn-
 de, and faithlesse harte, the other that
 toke the banner off saluation of him, sa-
 ued his owne lif: and whereas there we-
 re many dartes cast at him, he euer esca-
 ped. The staff where the banner or sig-
 ne of the crosse did hange, euermore re-
 ceued the dartes which were cast at him.
 And this was a maruelous and straunge
 thinge, that the enemies dartes being
 cast at the man, lyghted euermore vppon
 the staff, and neuer hurte the man him
 self. A goodly storie to teach al soul-
 diers and men off armes to haue the sig-
 ne off the crosse in better reuerence,
 and greater pryce then of late yeres they
 O 3 haue

Constan-
 tines stan-
 derd be-
 re, yvar-
 ded from
 his enemi-
 es dartes
 by the
 crosse,

A TREATYSE

haue had. He that douteth of the treuth
of this storie, let him reade *Euseb. in vita*
Constan. lib. 1. Zona. to. 3 Chro. Sozome. lib. 1.
cap. 4. ecclesiast. histo. Eutrop. lib. 11. rerum.
Ro.

And as this may be a goodly praesi-
dent to al souldiers, So may the story of
Theodosius be to al princes and capitay-
mes in warre. This noble emperour af-
ter he had discomfited the cruel tyraunt
Maximus was by two trayterous men
Argobastes and *Eugenius* put both in grea-
te daunger of his empire, and losse of his
liff. For they had gathred a great army of
French men ageynst him, and so craftely
leyed imbushmentes in the streight and
narro passages of the Alpes, (where *The-*
odosius was, that there was no way for
him to issue out and escape. Then he
faulling downe flat with his body vp-
pon the ground, and fixing his mynde
on high in heauen, with dropping teares
prayed vnto oure sauour Christ, and af-
ter he had continued a whole night in
prayer, and left behinde him plenty off
teares

teares in witnesse that he desired aide
 from heauen, with stoute courage, and
 greate confidence toke his sworde in his
 hand, and as *Orosius* writeth *Sciens se esse*
non solum signo crucis tuendum, sed & victo-
riam adepturū, signo crucis se muniens signū
victoriæ dedit, ac signo crucis signum prælio
dedit, ac se in bellum etiam si nemo sequeretur,
victor futurus immisit. Knowing that he

shuld not only be defended with the sig-
 ne of the crosse, but also get the victory,
 arming him self with the signe of the
 crosse, he gaue a signe of victorie, and
 with the signe off the crosse he gaue a
 wach woord to fight and as one that shul
 de be conquerour, went to the battail al-
 though none of his souldiers wold fol-
 loe. And se what happened. One of the
 nemies cāpe caulled *Arbitrio* taking *Theo-*
dosius in the schoute, moued with the re-
 uerēce of the emperour there present, not
 only deliured him out of daūger, but also
 aided him with a garrison off men. And
 when he came to the place of fight, the-
 re rose a great hurling wind in the ene-

Lib. 7. c. 35
aduersus
paga.

Theodo-
sius blef-
sing h m
self vvith
the crosse
vvent to
the battail
and
ouercame
his ene-
mies.

A T R E A T Y S E

f
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 f

 mies faces , his souldiers weapons and
 dartes were caried in the ayer higher the
 any man culde reache, and neuer suffred
 to faul vntil they stroke their enemies.
 The hurling winde did maruelous fear-
 cely beate the enemies faces and brea-
 stes , and yff they did cast any darte or
 shote owt any engine of warre, they we-
 re driuen backe with the winde, and ma-
 de to pearce the enemies that cast them.
 In such sorte that the whole armie sub-
 mitted them selues to the emperour *Th-*
odosius , *Eugenius* was taken , and slayne,
 and *Argobastes* muredred with his owne
 hande.

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 Nowe iudge yowe god people whe-
 ther the crosse of Christ, by which god
 rayfed the half dead and mortified wo-
 man in *Hierusalem* , and præserved
 a religious house from burning in *No-*
la , or the signe of the crosse by which
 god defended a gentil woman from
 violent rape , and wicked whichcraft
 in *Sycyria*, and præserved a nother from
 corruption in the brothelhouse at Co-
 rinth

ninth, healed a lady of a cancker in her
 breast in Carthage, destroyed a hydious
 dragon in *Euoria*, defended S. Martin
 from the fall of a tree, made the super-
 stitious gentills stand stil, warded Con-
 stantines standerbearer from al his e-
 nemies dartes, and myraculoussly deli-
 uered the emperour *Theodosius*, is so con-
 temptuoussly to be reiected, so blasphe-
 moussly abused, at is hath bene thes later
 yeares by heretikes? Yf any man hath a
 precious stone of some straunge vertue,
 or an herbe in his garden medicinable
 for this or that desease, he keapeth them
 warely, nor suffreth his stone to be bro-
 ken, nor herbe roted out of his garden.
 And alas shal we Christen men breake
 the crosse of Christ, a precious pearle of
much vertue, efficacy, and pouer? Shal
 we roote out of oure gardens that holy
 signe? a souerayne herbe ageynste al so-
rowes, griffes, and anguishes of minde?
medicinable ageinst al coniuration, in-
chauntement, focery, and wichcraft?
 for ceable ageinst al fantasies of the fle-
 ash,

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A T R E A T Y S E

ash, wiles of the worlde, and tentations
 of the deuill? O lord what impietie were
 it. The wicked caytiffes that despite
 Christ, and his religion can do no more
 And shal not we Christians differ from
 ethnikes? Or shal we be worse then pay
 nims? O merciful god: what dayes are
 these? What people are we? The hea-
 thens by credible reporte, and letters off
 such as haue traueled into the newe In-
dians, euen at this present do cause eue-
 ry Christen man that cometh vnto the
 to make a signe of the crosse, and leue it
 in their houses, and the iewe (as it a pea-
 reth by the story recited before out off
 S. Gregory) caused the signe of the cros-
 se to be made in his body. And we rede-
 med with the crosse of Christ, and re-
 generate by the water of baptisme sanc-
 tified by the signe of the crosse, strēght-
 ned by the sacrament of confirmation,
 and nourished with the body and blo-
 ud off Christ consecrated with the sa-
 me signe, can nether abyde to haue it in
 oure sight, nor made in oure foreheades,
 nor

nor vsed in the sacramentes, nor set vp
in high wayes and other places. *O tem-
pora, O mores:* I beseeke god, ~~these newe~~
mynisters and praesented reformers off
Christianitie, go not about to abolishe
the name of Christ, and bring vs to Pa-
ganitie. I wil tel yowe a prety story. It
chaūced ones that a ruffine and roister
of the citie of Millan caulled Andrewe
Lampugnam being displeased with the
duke cōspired with two other roysters
to kil him. Not withstanding he durst
not do it, nor come nigh the duke, he
was so afrayed of his comely personage
and princely looke. At the lenght he de-
uised away to be sure of his purpose: and
that was this. He caused the duke to be
liuely painted and set foorth in a table.
And when he had him liuely painted,
he came with his dagger as oftentimes
as he sawe the dukes image, and stroke
it: and so continued dayly streking of it
vntil he had gotten such audacitie by
streking the image, that he came vnto
the duke, as he was in the church, in the
midest

*Claudius
Paradinus
Symbolis
heroicis.*

A T R E A T Y S E

midst of his garde, and stroke him to
 death. So in good looth these heretikes
 couertly conspyring to ouerthrowe the
 religion of Christ, and take away the
 memory of his passion, but fearing the
 maiestie of Christ, and the fayre and a-
 niable countinaunce of his deare spou-
 se the churche, and therefor not open-
 ly daring to set foorth any such doctri-
 ne, lest their enterprise shuld be discried,
 and they discredited, haue thought it
 best for their purpose to come with the-
 ir daggers, and peck at the crosse, and
 streke at the image of Christ, and hurle
 it downe vnder prattence of idolatrie.
 And so whē they haue hardened them
 selues, by pecking at the crosse, and stre-
 king the image of Christ, they wil co-
 me to the churche, in the midst off al
 faithful Christen men after their first
 determination, and longe purposed ma-
 lice, and saye in effect, there is no Christ
 at al: Tel me I praye yowe if a man co-
 me into the chamber of praelence, and
 pluck downe the cloth of estate, and
 breake

The intēr
 of such as
 throwe
 downe
 the cros-
 se.

Stray

breake the princes armes in pieces, is it
 not his intent to haue that prince depo
sed, and beare the fouerainte no longer
ouer him? No loyial and faithfull subiect
 can thinke the contrary. And may not
 we thinke that thes ghospellers pluc
king downe the signe of the crosse,
which is Christes cloth of estate, the ar
mes and recognisaunce off his kingdo
me, which euery Christen man must
fixe in his harte, and beare in his forhe
ad, (if he minde to haue any comforte
 by the merites of Christes passion, vp
 pon the crosse) meane any other thinge
 then *Nolumus hunc regnare super nos?* We
 wil not haue this man raygne ouer vs? *Luca. 19.*
 yes certes. And vnlesse god of his good
 nesse streke of this *Hidra* his head, and
 quickly kill this creaping cancker,
 the euent wil spedely follo: Which
 god forbed, and graunte that the enemi
 es of his crosse may repent and be asha
 med of their impietie, and restore vnto
 vs agayne the outwarde sight of the cros
se, by which men haue more vehement
 impres-

James at home
A TREATYSE

impressions, and deper meditations
of the passion of Christ in a day, then
by al the collations they make in a yea-
re: which thing the wily serpent Satan
espying laboreth by his ministers, by his
marchantes, by his brokers, and al his
black garde to bring men in hatred with
the sight of, crosse. And the first lesson
that he geueth to al his deare derlinges
is, that they shal despise and hate the
crosse of Christ: and image of the bles-
sed virgin Mary his mother, and tread
them vnder their feete. He that wil see
euident prouffes of this, let him reade a
litle boke set foorth by the famous vni-
uersitie of Colonie cauled *Malleus Ma-*
leficarum and *Alfonsum De castro De pu-*
nitioe hereticorum. There shall he see by
the playne confession of diuerse men
and women whome Satan had entrap-
ped and most miserably abused, the ve-
ritie of this auouched.

*Lib. 1. cap
de lamijis.*

But as S. Augustine when he had e-
uident prouffes by histories that *Romu-*
lus killed his brother *Remus*, or caused
him

him to be killed saied that notwithstanding al that. *Hoc multi impudentia negant, multi pudore dubitant, multi dolore dissimulant*: Many of impudēcy denie this, many for shame doute of it, many for sorowe dissemble it: So peradventure many hearing thes straunge myracles, wrought by the crosse, wil ether of impudency denie thē, and say they be lies: or for shame off their former doinges doute of them, and thincke it straunge that it shuld be so: or for sorowe dissemble it, and not be knowē that euer they read any such thing. Yf it be so, we desire the impudent to consider that first they denie the omnipotēcy of god, as though he could not worke any such myracles, by any such external meanes: secōdarely the authoritie of some of the best and most approued historiographers of the churche, as *Euseb. Sozomenus, Orosius, Eutropius* and others: and thirdely thre holly, vertuous and lerned fathers, *S. Augustine, Pauline, and Sulpitius, Seuerus*. Whose credit, hath euer, and shal to the worldes

*Lib. 3 cap. 6
de ciuitate
Dei.*

A T R E A T Y S E.

worldes end, countervailing the most pro-
uide and praesumptuous keretick that e-
uer wrote. The douteful men that thin-
 ke it straunge that it shuld be so, we de-
 sire to remembre, that *Non est abbrevia-*
ta manus Domini. The hand of god is not
 shortened. *Iesus Christus heri, & hodie, &*
ipse in saecula. Iesus Christ is to day and
 yesterday, and he for euer. And that as
 god, *Dedit homini primordia & infantiam*
suam ex alijs de se conijcere, & auctoritatibus
muliercularum multa de se credere, Would
 haue man (as it were) coniecture off o-
 thers what beginning he had, and what
 he did in his infancy, and beleue the au-
 thoritie of women in many pointes tou-
 ching him self: So vndoutydly he wil-
 ling to haue the glory of his name ma-
 gnified for euer, and his mighty pouer
 knowen from generatiō to generation,
 would haue vs beleue those that lyued
 before vs: and willeth his myracles to be
 declared by the father to the sonne, and
 by the sonne to his childre, and so forth
 from to man, that they may knowe what
 woun-

Esa. 59.

Heb. 13.

Lib. 1. Con
 fessio: cap.
 6.

Exod. 10.

Joelis. 1.

wonderful thinges he hath done. And because we shuld not be ignorant, he geueth euery man commaundement to remembre the old daies, and thinke vppon the generations and ages that be past, and that we may at no tyme prätend igno-

raunce, he saith, *Interroga patrem tuum et annuntiabit tibi: maiores tuos et dicent tibi:*

Deute. 32:

Aske thy father, and he shal shewe the: thy elders and they shal tel the. And as he would haue vs aske oure forefathers, so he would haue vs beleue them, and owe such reuerence vnto them, that we shuld credit that they report vnto vs, especial- ly such holy and auncient fathers as al the worlde haue in admiration, authori- tie, and high credit, as *Augustinus, Pauli- nus, Sulpitius Seuerus, Eusebius, Sozomenus, Orosius, Eutropius* and such other are, or els it were to no purpose to bid vs aske them, yff we shuld not beleue them whe they tel vs.

The dissemler we desyre to consider, that as *S. Cyprian* saith, *Seipsum fallit et decipit, qui aliud corde occultat, aliud voce de-*

Lib. 1. E. pistola 2.

P nunciat:

A TREATYSE

nunciat: he doth deceue and begylde him self that hideth one thing in his harte, and speaketh another thing with his mouthe. And that, as *Scienti bonum & non facienti, peccatum est illi*: He that knoweth

Iacob. 4.

howe to do wel and doeth it not offendeth, So he that knoweth the treuth, and for sorowe that it couinceth his error, wil not acknowledge the treuth, doth highly offend god who is treuth, and standeth in daunger of that terrible cur-

Ecclesiast. 1 se, *Ve duplici corde, & labijs scelestis, & peccatori terram ingredienti duabus vijs*, O be vn

to the doble harted and deape dissembling man, and to al wicked lippes, and the synner that goeth vppon the earth

Proverb. 3

two manner of wayes. For, *abominatio domini omnis illusor, & cum simplicibus sermocinatio eius*, Euery dissembler and dece-

uer is abhorred of god: and his talk is with the simple. And when they haue couched thes considerations narroly in their mindes, we doute not, but that in fine they wil take modesty for impudency, faith for incredulitie, treuth for dissi-

mu-

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OF THE CROSSE.

113

mulatio, and simplicitie for double dealing
with god and man: and so repent for the
ir former mysdoinges and in treuth and
simplicitie of harte seeke the fauour off
ouer merciful lorde agayne, and returne
to the vnitie of his churche and saue
their soules. Which god graunte they
may. Nowe to the nynthe article.

VVHAT COM-
MODITIE EVERY
CHRISTEN MAN HATH,
OR MAY HAVE BY THE
signe off the crosse.



S Germanus bisshop off
Cōstantinople declaring
what commoditie euery
Christen man hath by the
images off holy men who
serued god trewly, and resisted the tyran-
ny of princes, assaultes of Satan, iniqui-
tie and sinne, euen to death, saith, *Ima-
gines sanctorum sunt fortitudinis eorum deli-*

9.
AR. 4.
Nyce. 2.

2

A T R E A T Y S E

The com
moditie
of images
and fig-
ne of the
crosse.

*neatio, sanctaeque virtutis, & dispensationis fi-
guratio, & ad glorificandum deum cui in hac
vita seruierunt, admonitio & instructio,* The
images of holy men are a lyuely descrip-
tion of their stoutenesse, and a repræsen-
tation of holy vertue, and dispensation
of grace geuen vnto them, and a warning
and instruction to teache vs to glorify
god: Euen so may we saye nowe, that the
signe off the crosse and ymage of Christ
crucified set before oure eies in church,
chappel, high way or otherwise, is vnto
vs a liuely description of his stoutenesse
in bering the blowes of the iewes bea-
ting his face, tearing his fleash, streaching
his armes, pearcing his feete, and with a
sharpe pointed spere opening his side.
Who in al those tormentes neuer gaue
signification of sorowe, neuer opened
his mouth to expresse his woo, but ga-
ue his chekes to al that would hale and
teare them, and his face to al that wold
spet and spatte it, and lieke an innocent
lambe was led to the bouchery with out
any noyse or strogling at all: This signe

is a representation off his infinite mercy and loue towardes vs, who being the sonne of god æqual with his father in diuine pouer and maiesty, although we were drowned in synne, and by nature the childré of wrath, alienated from the conuersation of Israel, straungers of his testaments, hauing no hope of promise, and with out a god in this worlde, made vs his deare frendes by sheading his precious bloud, became oure peace, made both one, broke the midle part off the waull, toke away al enemitie and reconciled vs to god by his crosse.

The crosse is a representation off the mercy of Christ in redeeming vs.

Ephe. 2.

This signe is an admonition and instruction to teach vs to glorifie god the father: who loued vs so entierly that he gaue his only begottē sonne *Iesus Christ* to death for vs, and when we lyued after the pleasures of the world and lustes off the flesh, as the prince of the ayer allured vs, and were dead in sinful liff, being rych in mercy, reuiued vs agayne with Christ, and rayfed vs vp with him, and made vs sit on high with him in heauen.

The crosse teacheth vs to glorifie god for sending his sonne to redeme vs.

A T R E A T Y S E

Againe iff any man think him self to be somewhat, wherein dede he is nothing, and vppon a proude præsumption brag as the Pharisey did, that he is not

Luca. 18. Sicut cateri homines, as other men are: or vppon a litle knowledg which is the gift of god geuen to euery man according to his measure, glory that he is wiser, then al other, more lerned then al other, more expert in Scriptures, doctours, and antiquities, then al other, or in his owne fantasie condēneth other mens iudgmētes, and craketh to the people, that the

The crosse teacheth the proude and contentious man humilitie, doctrine which he teacheth contrary to al other, is sure, founde, and grounde vppon the worde of god, that man I say, looking intentiuely vppon this signe, may lerne humilitie, and say with S. Paule, *Ab sit mihi gloriari nisi in cruce Domini nostri Iesu Christi.*

Gal. 6. God forbed thad I shuld brag, or glory in any thing but in the crosse of oure lorde Iesus Christ. And

1. Cor. 2. Non me iudicaui scire aliquid inter vos nisi Iesum Christum, & hunc crucifixum. I haue not iudged my selff to knowe any thing amonge

amonge yowe, but *Iesus* Christ and him crucified.

Besides euery contentious man ful of singularitie, turning but his eie to this signewith some godly meditation, may lerne that he ought to do nothing for contention, nothing for vaine glory, but *Phil. 2.* in humilitie thinke other me better, and wiser the him self. And although he were the best lerned and most wisest in al ~~Christendome~~, yet as Christ when he was in the forme of god, thought it no robbery for him to be equal with god, but abased him self taking the shape of a seruaunt, made to the likenesse of men, and in behauour founde as man, humbled him self, made obedient to his father euen to death, yea death vpon the crosse, so shuld he thinke it behoueth him to be obedient vnto the church, directed by the holy ghost president in the same, and euer more geuing suggestion what is best to be done, euen to the utter abandoning of his singularitie, and mortifiyng of his self wil: and haue al

A T R E A T Y S E

waies in memory that the spirite of god
resteth vppon the humble, and resisteth
the proude.

Prov. 2.

Iere. 18.

Jay

Col. 1.

Obstinate sinners who are glad whē
they haue done euil, and reioise in wic-
kednesse, and saye to them selues, we ha-
ue made a bargin with death, and coue-
naunt with hel: we wil follo oure owne
fantasies, and do after the imaginations
of oure owne hartes, may in a moment
by sight of this signe haue remorse off
cōsciēce, and saye to thē selues: Behold
it pleased god to reconcile vs vnto him
by his only sonne Iesus Christ, pacify-
ing al that is in earth beneath, and in hea-
uen aboue by the blood of his crosse.
And whē we were his enemies, in wrap-
ped in the workes of iniquitie, he recōci-
led vs in the body of his owne fleash by
death, to make vs holy, immaculate,
and irreprehēfible before him. And alas
behold we liek villaines follo the lustes
of oure fleash, lewde wil and fantasie,
and heape sinne vppon sinne, and lease
the fruicte of his death and passiō. O let

vs

5

vs chaunge this wicked lif, and cast awa
ye oure iniquities, and make oure selues
a newe spirite and a newe harte, and in
fasting, weeping, wayling and praying,
turne to oure lord god, and he wil rece-
ue vs oure iniquitie and naughty lif shal
not hurte vs: and thus many a soule is
faued, and made soner by sight of the ho-
ly crosse to leue al wickednesse and fin-
full liff, then by any other meanes. For,

*Quis (saith Athanasius) Ita hominibus so-
litos affectus praeordij exemit, vt scorta pu-
dice agerent? Homicidae non amplius ferrum
tenerent? Pauidi robur conciperent? Quis bar-
baros, gentesque alias in suis sedibus persuasit
immanitatem deponere, & pacifica meditari,
nisi Christi fides, & signaculum crucis?* Who
hath so taken out of mens hartes their
wounte affections, that harlottes wolde
liue chaste? murderers kepe their weapō
no longer? Feareful men conceue cou-
rage? who hath perswaded barbarous pe-
ople, and other nations to ley awaye al
immanitie in their owne countries, and
to muse only vppon quietnesse and pe-
ace,

De huma-
nita. verbi.

Handwritten signature and scribbles.

The fig-
ne of the
crosse ma-
keth vvic-
ked men
thinke vp-
pon god.

A T R E A T Y S E

ace, but the faith of Christ and signe of the crosse? as much to saye Noman.

The crosse
se cōfor-
table in
despera-
tion.

Col. 2.

The crosse
se tea-
chet vs, pa-
tiently to
suffer al
persequu-

Furder diuerse brought by considering the burden of sinne that presseth their consciences, in daunger of desperatiō, by the malice of oure enemie the deuil, take by sight of this signe goodly comforte: and that which wordes could not print in their heades, the contempla-
tiō of this signe doth so printe in their mindes, that they triūphe ouer the deuil, and saye although we were dead in sinne, yet Christ hath reuiued vs agayne, and forgiven al oure iniquities: He hath taken away the obligation of debt and fastened it vppō his crosse, and spoiling the dominion and pouer of oure enemies hath brought them foorth in open shewe, and triumphed ouer them. Besides it is a good instruction to teach vs, that as Christ the sonne of god could not passe through this vale of miserie without blasphemous wordes, wooful paynes, and horrible persequutions, and death vppon the crosse: So we shal ne-

uer

uer passe this wreached world, and co^{tion, and}
 me to Christ, vnlesse we patiently hea^{aduerfitie}
real slaunderous wordes, abide tribula-
tion, suffer persecution, and take vp
his crosse and follo him.

Here if the enemies of the crosse wil ^{An obie-}
 saye we may lerne this and al before m^{tion.}
 tioned by reading the scriptures, and he-
 aring good preachers, and therefor for
 any such consideration the signe of the
 crosse is not to be suffred amongst
 Christen men, I answer, and acknow-
 ledg it to be trewe, that men maye haue ^{Answer.}
 goodly instructions by reading the scri-
 ptures, and hearing good preachers: but
notwithstanding the consequent hol-
deth not. For first euery ma can not rea-
 de scripture, nor vnderstand it when he
 reade it: and euery man can not al times
 so conueniently heare a good preacher,
 as he may se the signe of the crosse, if it
 might be suffred to stād. And what kno
 we we when god wil geue his grace, or
 when Christ wil come, whether late in
 the euening, or at midnight or at the

cro-

Mar. 13.

J. J.

A T R E A T Y S E

crowing of the cock, or early in the morning. But imagine that euery man can reade and vnderstand the scripture, and at al times heare a good preacher, yet must they nedes confesse that as Horace saith:

Segnius irritant animos demissa per aures,

Quam quae sunt oculis subiecta fidelibus.

Things
seene do
moue mo
re affecti-
ons then
that
which is
harde, or
read.

Things let downe by the eares do more flowely styrr vp mens mindes, then such as are subiect and leyd present, before the faithful eies: which thinge although daily experience teacheth to be trewe, yet for furder prouffe I wil recite and example or two.

Iulius Caesar being in Hispaine, and seing certē noble faictes and exploictes of *Alexāder*, the greate fayer and kindly painted, mused a greate while with hī self and sighed. And whē his frendes wondred at it, Alas saied he, do ye not thinke there is iust cause why I shuld sighe, seing, *Alexāder* at this age subdued so many natiōs, and I haue done no noble acte. And frō that day forward saith the story.

story. *Ad præclaras res gerendas expeditior
& fortior effectus est.* He became more re-
dier and more stouter, to al faictes of ar-
mes, exploictes of warre, and noble actes.
Scipio *Aphricanus* was wounte to saye
that he was by no māner of thing more
stirred to vertue, actiuitie, and princely
prowes, then by the examples of his fo-
refathers. *Quorum imagines in foro depictas
videbat,* Whose images he sawe paincted
in the market and publick place off as-
semble: *Gregorius Nissenus* in his oration
writen of the picture which repræsen-
ted the story of Ahraham offring vp his
sonne Isaac, saith: *Vidi sæpius inscriptionis
imaginem, & sine lachrymis transire non po-
tui, quum tam efficaciter ob oculos poneret hi-
storiam.* I sawe oftentimes the image whe-
re the whole historie was described, and
I could not passe by without teares, se-
ing it, did so effectually represent and ley
before my eies the trewe story: which
wordes a father of the seuenth general
council kept at Nice hearing recited, sa-
ied. *Sic tanto doctori historia inspecta peperit
utilitatem*

July

A T R E A T Y S E

*Actio. 4.
Nica. 2.*

*utilitatem, quanto magis rudibus & idiotis
utilitatem & commoditatem afferet. Yf a
story beheld and looked vppō, brought
to such a famous doctour greate com-
moditie, and with al made him wepe?
howe much more, wil it bring commo-
ditie and profit to the simple and igno-
raunt? Another saied, Si Gregorius vigi-
lantissimus ad diuina oracula inspecta historia
Abraha fleuit, quanto magis Oiconimia incar-
nati Domini nostri Iesu Christi a nobis inspe-
cta ad lachrymas & utilitatem contemplantes
adhortabitur? Yf Gregory most vigilaunt
and studious in reading the worde off
god, wept whē he sawe the storie of A-
brahā? howe much more wil the whole
discourse of oure sauour Christes liff-
here incarnate vppon earth being sene
of vs, moue al that behold it to teares
and other furdur commoditie?*

*By these examples yowe see I trust
god readers, that an image paincted in a
table, or otherwise portraicted, doth mo-
re styrre the mindes of men to vertue,
then the bare lettre read in boke. Iulius*

Cesar

July

OF THE CROSSE. 119

Caesar was vndoutidly lerned, and much conuerfaunt in reading the stories off emperours and noble princes: *Scipio* not ignoraunt of the noble faictes of the auncient Romanes: *Gregory*, not simply occupied in reading the scriptures, yet in al their reading, they were neuer so stirred to vertue, and moued to pittie, as they were by the sight off images. Wherefore it must nedes be trewe, that if al men could reade, yet al that they reade, in their bokes can not so much moue them, as that which they see with their eies.

Againe if a man were in place where he might oftentimes heare a good preacher zelously discoursing vppon the passion of Christ, yet a litle briegment, and shorte demonstration of it expressed in imagie, must nedes be profitable. For if as *Germanus* bishop of Constantinople saith They who haue oftentimes harde many worthy thinges reported of holy men, if they see them represented againe an in image, do caul to remem-

Wm
the picture of
the passion of
Christe, moued
the people
to a deuotion

Epist. ad
Tho. episto.
Claudi. ha-
betur to. 2.
Con. act. 4
Nica. 2.

J. J.

A T R E A T Y S E.

reinembr aunce al that they haue harde
and seene, and the ignoraunte take occa-
sion to aske and lerne, and besides are
styrred by them more vehemently to lo-
ue and praise god, in such sorte that by
both these, they that see and heare the
noble actes of holy men, are constrained
to glorifie oure father which is in heauē:
Much more must we seing the liff, and
passion of oure sauiour Christ set foorth
in paincting, or ymagie, caul to remem-
braūce that which we haue read, and har-
de: and better bere it awaye: and if we be
ignoraunt, there may we take occasion
by the obiect to aske and lerne, and be
earnestly stirred to loue, praise, and glori-
fie god, for his infinite mercy in sending
his only begotten sonne to redeme vs.
Wher for if there were no other cause
why images, and especially the crosse of
Christ shuld be permitted in churches,
chappells, and other places for Christen
to behold, yet becaule they quicken the
memory which in many is fickle help
ignoraunce, which in some is lurde, stirre

vp loue which is waxen cold, helpe hope which is almost dead, moue deuotion which in al men decayeth, reuiue faith which almost fayleth, they myght right wel be suffred amongst Christen men, without any dishonour to god, or hindaunce to Christen religion. For there be saith S. Augustine, *Quedam signa exteriora pigritantis etiam fidei excitatoria, & quasi quandam compunctionem penetrantibus suis figentia, que et Christianitatis religio vult obseruari.* Certen external signes stirrers vp of the slouthful and sluggish faith, and fastening as yt were a certaine compunction in mens hartes, which the religion of Christianitie wil haue obserued. For this stirreth vp oure slouthful faith.

And as the holy father Cyril archbissishop off *Alexandria* writeth, yt maketh vs remembre howe oure lorde and master Christ, although he might haue remained in forme egal al manner off wayes with his father, and sit in the high throne of Maiestie, yet he thought

Q it

cap. 3. de
vis. infir.

Lib. 6. con-
tra Iulia.
aposta.

A TREATYSE

it no robbery for hym to be æqual with
god, but humbled him selff, taking the
shape of a seruaunt vppon him, contem-
ned al slaunder and ignominie, and suf-
fred death vppō the crosse, that he might
take away the pouer and corruption off
sinne, and howe he alone died, and was
raysed againe to deliuer mankinde from
the snares off death, to destroy the ty-
ranny of sinne which was prædomināt
in vs, to pacifie the lawe which raged in
the partes off ouer body, to make vs
woorshippers off god in spirite and
treuth, to mortifie the lustes of the fle-
ash, and make them the children of god,
sanctifie them with the holy ghost, who
beleue in him, tō spoyle Satan and al
the malignant pouers vnder him, off
their vsurped tyranny ouer men. *Hæc
omnia recordari nos facit salutare lignum.*
Al thes thinges the healthful wood
doth make vs remembre. And furder
counselles vs to thinke that one is de-
ad for al, that al mēn liuing, may no
longer liue vnto them selues, but vnto
him

The crosse
bringeth
to oure
remem-
braunce
al the me-
rites off
Christes
passion.

him who is dead, and risen againe for them.

Againe in the same place, he saith: *Preciosi ligni crucem facimus in memoriam omnis boni, & omnis virtutis.* We make a

crosse of the precious wood in remembrance of al goodnesse and al vertue: and thus much *Cyrillus*. By whome youe see good readers that the signe off the crosse maketh vs remembre the merites of Christes passion, and al other benefites wrought by his mercy to mankinde: and that in those dayes men made the signe of the crosse in remembrance of al goodnesse and vertue. And now oure newe masters as though they were more profoundly learned

The crosse made in remembrance of al vertue and goodnesse.

in scriptures then *Cyrillus*, and more zelous to the honour off god then the Christians of that age, by the aduise of their lord Satan transfiguring himself into the angel of light, throwe downe the crosse, to bring men a litle and a litle out of remembrance of Christe his passion, and rote out of their mindes

Q 2 al ver-

A TREATYSE

al vertue and goodnesse, and so by degrees driue them to paganisme, and make them beleue, Non est Deus, there is no god. Therefor good people stay by ty-me. And as Cyrellus reasoning against Iulian the Apostata (who with greate ex-probation entwited Christen men with the woorshipping of the crosse, and making the signe of the same in their for-heades, and letting it before their dores) sayed stoutely, Vis igitur vir strenue vt lignum quod nos ad recordationem omnis virtutis inducit abijciamus & relinquamus, puerisque & mulierculis tua proponamus? Wilt thowe therfore o sturdy man that we cast away and relinquish the wood that bringeth vs in remembraunce of al vertue, and propose to children and women thy trifles? So say yowe to al thes miscreantes, and heretikes entwiting youe with tbe hauing, and worshipping off the crosse of Christ, will yowe fires that we cast away the signe of saluatiō that representeth vnto vs the passion of Christ, and bringeth vs in remembraun

Lib. 6. con
tra Iulia.

ce of al vertue and goodnesse, and set
 vp before mens eies (of whome the gre
 test multitude can not reade) such sen
 tences as youe cōmaunde vs? paincting
 the waulles with scriptures, and can
 cking youre hartes with heresy? bearing
 the bible in youre handes, but no good
 fruct in youre mindes? euer talking of
 the sprite, but alwayes walking in the
 flesh? No: god forbed: we haue lerned
 thes lessons of S. Paule. *Depositum custo-*
di. State et tenete traditiones, quas didicistis, si
ue per sermonem, siue per epistolam nostram.
Doctrinis varijs & peregrinis nolite abduci.
 Kepe that which is left with youe. Stan
 de and kepe the traditiones which yowe
 haue lerned ether by my talke, or by my
 epistle. Be not led and caried away with
 diuerse and straunge doctrines. The sig
 ne of the crosse hath bene left vnto vs
 in the church to be kept, and had in re
 uerence euer sithens the Apostels time:
 therefor we must kepe it. It hath bene
 deliured vnto vs as a tradition and do
 ctrine of the Apostels: therefor we must
 hold

1. Timo. 6

2. Theß. 2.

Heb. 13.

2

A T R E A T Y S E

hold it. I is a straunge doctrine that the
signe of Christ shuld be taken away frō
Christen men, and so vilanously abu-
sed, and neuer practised but by heathēs,
paynims, Apostatats and heretikes: the-
refore we must not be led and caried a-

*Li. ad Am
philoch. ca.
18.*

way with it. We lerne by S. Basile that
honour done to an image is referred to
him that is represented by the ymage,
and contrary wise dishonour done to
an image, is done to hym that is repre-
sented by the image. We are taught out

*ser. de san-
ctis patri-
bus & pro-
phetis.*

of holy Athanasius, that Christ wil de-
ny him before his father in heauē who
denieth his image in earth before men,
much more then iff we deny his crosse.
Wherefor it standeth vs vppon not to
follo this youre newe deuiled doctrine.

Seing then the signe of the crosse, is
a liuely description of the stoutenesse
of oure sauour Christe, in suffring the
vilany of the iewes, a representation of
his mercy in redeming vs, an instructiō
to teach vs to glorifie god for sending
his sonne into the worlde, and reuiuing

vs

vs from sinne, by the blood of his crosse, a myrrour to lerne humilitie in, a lesson ageinst contention, a lewre to reclaim obstinate sinners, a comfort ageinst desperation, an admonition to patience in persequution, a quickening of the memory, an occasion of knowledg, a meane to stirre oure hartes to the loue of god, no man redemed with the crosse of Christ, and desirous of æternal saluation purchased by his death vpon the crosse, can iustly be offended with the signe of the crosse, and accompte him self a friend of Christes, what soeuer excuse, pretence, or cloke he hath to the contrary. For that Christen men may worship and adore the signe of the crosse without any dishonour to god, or feare of idolatrie, in this next article it shal be declared.

(???)

Q 4

THE

THE ADORATION AND WORSHIPPING OF THE CROSSE ALLOWED BY THE OLD AUNCIENT FATHERS.

10.



Although good readers I haue in diuerse places of this treatise as occasion serued put yowe in remembrance that the signe of the crosse shuld be worshipped and adored, and that without any dishonour to god, or feare of idolatrie, as in declaring the story off Christes Apostel S. Philip comaunding the Scythians to hurle downe the idol off Mars, and set vpp the crosse off Christ and adore it, and in referring the facte off Paula and others, yet because the aduersaries of treuth and enemies of Chri-

Artic. 3.

Artic. 5.

Christes crosse perswade the contrary, and haue no other reason to make men despite and throwe downe the crosse, but feare and mistrust of idolatrie, I wil declare vnto yowe by the old auncient fathers and general councelles, that the signe of the crosse may be woorshipped and adored: and that in Christen men worshipping and adoring the same there can be no mistrust nor feare of idolatrie.

As touching the first the holy father Chrysostome making a whole sermon of the worshipping of the crosse saith.

Venit nobis anniuersarius dies omni religione colendus, & illustris sanctorum ieiuniorum, qui & ter beatam viralemque conseruatoris nostri crucem profert, & ad venerandum proponit.

The anniuersary day is come to be woorshipped of vs with al religion and holynesse, and the solemne day of holy faste, which bringeth foorth the most blessed and liuely crosse of oure sauiour Iesus Christ, and setteth it foorth to be woorshipped. By thes woordes of Chrysostome

The inuention off the crosse kept for a holy day.



John 14:12

A T R E A T Y S E

fof some yowe fee good readers that in his time there was a folene holy daye or dayned in the honour of the crosse, and kept yerely: and the crosse set foorth to be worshipped: and besides yowe see here that the fast which yowe were wounte to caulle the crosse dayes, was then solemnly kept. Furder in the same sermon he saith. *Quia hodiernus dies preciosa crucis venerationi constitutus est, huc adeste: eam cum metu, & desiderio amplectamur.* Because this present day is ordayned for the woorshipping of the precious crosse, come ye hether, let vs with feare and desire imbrace the same. Againe in the same sermon he proueth by the scripture that the crosse is to be woorshipped and adored: for god saied to his prophete make the signe Tau in their forheades who moorne and lament for their abomination and sinne: kil man, woman, and child: But come not nigh to them who haue that signe: and Salomon saith. *Laudate signum quo iustitia oritur.* Praise the signe out of which iustice

Crosse
Daies.

Exech. 9.

stice springeth: and thus much Chri-
stome there. In his comentaries vpon
S. Paules epistle he saieth. *Quod apud eos* Ho. 12. in
Epist. 1. ad
Corinth.
*qui crucem adorant, & arcana mysteria com-
municant, hac ignominia praualeat maxime
deplorandum.* It is much to be lamented
that this ignominy, (that was a vayne
superstition which they had to daube
their childrens foreheades with durte ta-
ken out of bathes) prauayleth amongst
them who adore the crosse, and com-
municate the secret mysteries. Beholde
here he saieth, his people do adore the
crosse.

Athanasius, for his great lerning and
stoutenesse in Christes cause against
the Arrianes caulled *Lumen orbis* the
light of the worlde, saieth, as it was alle-
aged before. *Crucis certe figuram ex duo-
bus lignis componentes adoramus:* We cer-
tes making a figure of the crosse of two
pieces of wood do adore it. S. Basile spe-
aking of the blessed virgin Mary, pro-
phetes, Apostels, and Martyrs saieth:
Historias imaginum illorum honoro, & pa-
lam

*Epist. con-
tra Iulian.
Apostatā.
vi allega-
tur actio
4. Nicc. 2*

Epist.

Epist.

A T R E A T Y S E

lam adoro: *Hoc enim traditum nobis a sanctis Apostolis non est prohibendum, sed in omnibus ecclesijs historias imaginum illorum erigimus.* I honour the stories of their images, and openly adore them: for this being deliured vnto vs of the Apostles is not to be forbedden, but in al oure churches we set vp ther stories. *Lactantius Arnobius* scholler writing vppō the passion maketh Christ speake to euery one that cometh into the church in this sorte. *Flecte genu, lignumque crucis venerabile adora.* Bowe downe thy knee and adore the reuerend wood of the crosse. *Paulinus* bishhop of Nola writing to *Seuerus*, and describing howe myraculously the crosse of Christ was founde by *Helena*, saiethe: *Consecratur condita in passionis loco Basilica, quæ auratis corusca laquearibus, & aureis diues altaribus, arcano positam sacrario crucem seruat, quam episcopus vrbis eius quotannis quum pascha Domini agitur adorandam populo, princeps ipse venerantium proponit.* The churche builded in the the place of the passion, is halloed, which shyn-
ning

Epist 11.
Aulters
gilded.

ning bright with goodly gilded beames
in the rouffe, and rych with gilded aul-
ters, kepeth the crosse leyd vp in a se-
cret priuy chappel, which the bishop off
that citie setteth foorth euery yere at E-
aster to be adored of the people, and is
him self the first and chefest man off all
that adore and worship it. S. Augustine
one of the most famous doctours in
Christes church, declaring that Chri-
sten men haue the signe of the crosse a-
mongest them, acknowledgeth it to be
worthy of honour, veneratio, and wor-
ship, and saieth. *Ad memoriam crucifixi ve-*
neramur. We woorship it in remembra-
unce of oure lord Christ crucified. Da-
mascene a lerned father writing of the
crosse saieth. *Adoramus figuram preciose*
& viuifica crucis, &c. We adore the figure
of the precious and liuely crosse, albeit
it be made of another matter, not wor-
shipping the matter it self, for god for-
bed that, but the figure, as the signe off
Christ. And a litle after in the same pla-
ce he saieth, *Adorandum est signum Christi*

Cap. 3. de
visitatione
infirmorū.

Lib. 4. cap
12. de orth.
fide.

noate

The



A T R E A T Y S E

The signe off Christe is to be adored: which woordes expresse a kinde of dewty that euery Christen man oweth to the reuerent worshipping of the signe of the crosse of Chrst. The fathers of the 6. general councel kept at Cōstantinople in *Trullo* to declare what reuerence euery mā shuld haue to the signe of the crosse made this decree. *Quum crux uiuifica illud nobis salutare ostenderit, nos omne studium adhibere oportet, ut ei per quam ab antiquo lapsu saluati sumus, eum qui par est honorem habeamus. Vnde & mente & sermone, & sensu adorationē ei tribuentes, crucis figuras, quae à nonnullis in solo ac paupimēto fiunt, omnino deleri iubemus, ne incedentium conculatione victoria nobis trophæum iniuria af-*

ficiatur. Seing the crosse which made vs liue, sheweth and repræsenth vnto vs that saluation, it behoueth vs to imploye al oure endeouour and study that we geue vnto that by which we are redeemed from oure old faulle, that honour which is meete and conueniēt. Wherevppō we with minde, worde, and sense, geuing,

The cros.
selhuld
not be
trodd vppō
ergo
nether
burnte
nor cut in
pieces.

geuing adoration vnto it, commaunde
 that the figures or signes off the crosse
 which of some be engraue in the gro-
 unde, and pauiment, be clene taken a-
 way, lest by the treading off those that
 passe by, oure triumphant signe off
 victorie be iniured. The seuenth gene-
 ral counsell kept a Nyce, proueth and ap-
 proueth the vse of images, and signe off
 the crosse in churches and other places,
 and by the authoritie which Christ ga-
 ue his Aposteles, and left in his church
 to lose and binde, excommunicateth al
 that impugne the vse of images: he that
 doth discredit this may se there the who-
 le discourse at large.

Nowe iudge yowe good readers whe-
 ther according to the minde of thes ho-
 ly fathers the signe of the crosse, shulde
 not be worshipped and adored. S. Chri-
 stostome speaking of the solemne holy
 day ordayned in remembraunce off the
 inuentiō of the crosse, saith that day is
Omni religione colendus. To be woorship-
 ped with al holynesse and religion, and
 therefore

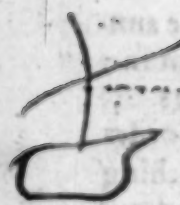
The aun-
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A T R E A T Y S E.

tion off
the crosse.
se.

Hom. 12.
in. 1. ad Co.

therefore the desireth his people to come to the church and worship the crosse: and as he saith. *Crucem adorant.* they do adore the crosse. *Athanasius* saith. *Crucis figuram adoramus.* We adore the signe of the crosse. *S. Basile* saith. *Historias imaginum illorum honoro, & palam adoro.* I honour and openly adore the stories of their images: and men are not to be forbidden so to do, because it is a tradition of the Apostles saith he: and if so holy and auncient a father adored the images of sainctes, which were but creatures, much more he adored the signe of the crosse, and image of Christe his creatour. *Lactantius* saith to him that cometh into the church, *Lignum crucis adora.* Adore thoue the wood off the crosse. *Paulinus* saith *Episcopus crucem populo adorandam proponit.* The bishop setteth forth the crosse to be adored of the people. *S. Augustine* saith. *Monumentum crucis omni veneratione dignum arbitramur, & ad memoriam crucifixi veneramur.* We thinke the signe off the crosse



worthy of al veneration and woorship;
 and in remembraunce of Christ cruci-
 fied we woorship it. Damascene saith
Adorandum est signum Christi. The signe
 of Christ is to be adored, The fathers of
 the sixt general counsell, speaking of the
 crosse, saye: *Eum honorem qui par est ei ha-*
beamus adorationem tribuentes. Let vs ge-
 ue that honour vnto it, which is meete
 and cōuenient, geuing adoratiō vnto it.
 And yf thes wordes. *Honorare, adorare;*
venerari, veneratione dignum arbitrari,
honorem habere, adorationem tribuere, to ho-
 nour, to adore, to worship, to thinke
 worthy of worship, to geue honour, to
 attribute adoration, vsed of the holy fa-
 thers do not importe a kinde of worship
 and adoration dewe to the signe of the
 crosse, let oure newe masters deuise, and
 make a newe sense for the forsaied wor-
 des, or els acknowledg it to be trewe
 that the signe of the crosse may be ado-
 red and woorshipped, or at the lest let
 them confesse that *Conuersi sunt in vani-* i. Timot. i.

loquium, volentes esse legis doctores non in-

R

telligen-

A T R E A T Y S E

telligentes neq; quæ loquuntur, nequè de quibus affirmant: They are turned into a vayne bablynge talke, desirous to be teachers of the lawe, not vnderstanding nether what they saye, nether of what matters they affirme.

Thus good readers youe see howe the holy fathers off the primitiue church worshipped and adored the signe of the crosse, not attributing vnto it any diuine honour dewe only to god, but as it hath bene right wel declared before off others, an inferiour kinde of reuerence, such as hath and may be geuē to creatures. And the examples of thes aũcient fathers for their holynesse, vertue, and learning, may be an instructiō, and sufficiēt warrant for vs to adore and worship the crosse: and that without scruple of conscience. For if there had bene any idolatrie, or feare off idolatrie, in woorshipping the crosse, nether wold those good fathers haue done it them selues, nether wold they haue commaunded their people to haue done the lieke. Such was
their

their zeale to the honour off god. Such was their loue to the saluation off mans soule.

Nowe it remaineth that I declare, that there can be no mistrust nor feare of idolatrie in Christen men worshipping and adoring the crosse. And here good readers I beseeke youe aske my newe master ministers, this question, whether they thinke al the subiectes of the reaulme off England to be Christians? Yf they saie al be Christians, then must they confesse that al are baptized, and haue receaued the faith off Christ, and beleue in one god father almighty, and so forth: and haue lerned that commaundement of his. Thowe shalt haue no other godes but me. Yf then by baptism they haue receaued the faith off Christ, and beleue in one god father almighty &c. and haue lerned that commaundement of his, that they shal haue no other godes but him, then beleue they in no other god but in him, then serue they no other god but him, then

There is
no feare
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A T R E A T Y S E

of the
make they to them selues no other god but him: but whensoever they pray, wheresoever they knele, whatsoever gestures they vse, they geue al honour and praile to god: they haue their hartes and mindes fixed vppon him. Nor we may iudg the contrary: for they are Christians, and so are we also, expressely forbed to iudg of other mens consciences, or to be curious or suspicious of other mens doinges.

of the
Againe idolatrie is a sinne lurking and lying secret in the harte, which on-ly god searching mans harte doth knowe. And what is in man no man knowe but the spirite of man which is in man, wherfor vnlesse thes crosse crucifiers wil make a mounte of pride and clime vp to heauen, and take god his office from him; and deriue it with out comission to the selues, whensoever they see a Christen man praying humbly before the crucifixe, knocking his breast, holding vp his handes, (which gestures the old auncient fathers haue vsed) they
can

1. COR. 2.

Ep: 12

OF THE CROSSE. 130

can not saye ne think (if they be Christen men them selues) that, that man committeth idolatrie. For iff as Christ saith. The houre is come, and nowe it is, ^{Ioan. 4.} that trewe worshippers ~~shal~~ worship the father in spirite and treuthe, then must it nedes be, that nowe Christen men do woorship god in spirite and treuth. For god is a spirite, and they that woorship him must woorship him in spirite and treuth. And in my poore iudgment whe yowe see men praying, it is a good consequent to saye, they be Christen men, therefore they serue god in spirite and treuth.

But perhapes to excuse their proude præsumptuous iudgment of other mens consciences, they wil say it is euident: therefor we my iudg of it: and many are so simple, that by false guides they are quickly decened, and by the subtilty off the officers seduced, and made put their trust in this or that image, and so for better speding of their purpose pray vn to it. For answer I say, yf it be euident, it

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swered.

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must be euident, aut per confessionem, aut per probationem, aut per facti euidenciam; ether by confession, ether by prouffe, ether by euidence of the facte. Yf it be euident by confession, then some man must haue confessed it: and that is not credible. For idolatrie being an abhominable sinne, that makeht man infamous to the worlde, and odious in the sight of god, Nemo praesumitur confiteri velle contra se. No man is presupposed to be willing to confesse it against him selff: in such sorte that it shalbe notorious, and bring hym into perpetual ignomie. For defensio est naturalis, defense is natural, that is to say, euery man naturally defendeth him selff: and to praesume against this, is to presume against nature. But yff any man of zeale, to further the wicked purpose of such as destroy the crosse, haue confessed this abhominable sinne of him self, it is to be thought that he hath confessed it in no other wise, nor vppon any other perswasio, then the iewes that wacched the sepulchre confes-

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fya

Pya

confessed that Christes disciples came in the night whiles they were a slepe, and stole away their masters body.

Yf it be euident by probation, then haue they some euident and manifest prouff of it: and that can they not haue: for the lawe saith, that *Probatio de ijs quæ in animo latent haberi non potest, nisi ex signis exterioribus: sed signa exteriora inducunt tantum præsumptionem, & præsumptio nunquam inducit manifestam & euidentem probationem, ergo, &c.* Prouffe off those thinges which lye priuy in the minde cā not be had but by external signes: but external signes bring in only a præsumption, and a præsumption neuer bringeth in any manifest and euident proufe. Therefore of this they cā haue no euident nor manifest prouffe. Agayne, *Præsumptio elidit præsumptionem.* One præsumption taketh away another præsumption: therefore seing euery Christen man is præsupposed to lyue lieke a Christe man, *Quia quisque præsumitur viuere secundum leges,* becaule euery man is præsupposed to ly

A T R E A T Y S E

ue according to the lawe, the other præsumptiō which præsupposeth idolatrie, is cut of, and wyped away with the other that præsupposeth euery Christen man to liue lieke a Christen mā. And in this case to iudge vppon a præsumption it is nothinge elles, but to breke the cōmaundemet of god, who saieth, *Nolite iudicare et non iudicabimini*: Iudge not and yowe shal not be iudged. And who arte thowe that iudgest another mans seruaint, he standeth or faulleth to his lorde and master.

Mat. 7.

Rom. 14.

Nowe cōcerning the euidence of the facte, youe must vnderstand, that *factū consistit in externo & corporali actu, animus in tacito & incorporali intellectu: vnde in animi effectus non potest cadere facti euidentia*. A facte consisteth in an external and corporall acte, and the mynde in a secret and incorporal vnderstanding (which can not be seene) therefor the euidence of a facte can not faulle into the effectes of the minde, where the abomination of idolatrie lieth, which no man can see, *nisi*

nisi qui illuminabit, abscondita tenebrarum, Math. 16.

but he who shal bring to light the secretes of darkenesse.

Touching the other obiection, that is the simplicitie of men, and deceit off officers, neither of them hath any appa-
raunce of treuth. For first it is not to be thought, that any Christen mā is so simple and ignoraunt that he can not discerne, and knowe a dead image from a liue man, a stil picture from a quick creature. For if a hounde coming in to a chamber where hares, hartes, and other wild beastes be painted in the waul, or cloth of arras, knoweth by the instincte of nature, that they be no hartes, nor hares, nor beastes in dede, and if birdes haunting to a churche, and seing this or that image, discerne by the instincte of nature that they be not men but stockes and stones, and therefor are bold to build their neastes behinde the and nowe and then to mute in their faces, much more must a Christen man hauing besides the instincte of nature, reason,

noate

No man
so simple
but that
he knoweth
an
image from
a man.

Argum. L. 3. v. 1

A T R E A T Y S E

son, cōmon sense, and some kinde of instruction, be hable to discerne betwene, stockes and stones, images and mē, lyue creatures and dead pictures, vnlesse these profoude lerned clerkes wil make men more brutish thē beastes, more simple then byrdes, and folisher thē dawes: and with al declare thē selues more spiteful then the Sarracenes, who as *Euthimius* writeth, flaūdred the Christians, and caulled thē idolatours because they adored the crosse, which they thē selues detested. As for the other parte of the obiection, that any mā being their guide, or officer in the churche shuld be so wicked, so far destitute of godes grace, that he wold enterprise to plāt any such opiniō in mēs mindes, and persuaue thē to cōmit idolatrie and dishonour god, and so for worldely gaines daūger his owne soule, and brig other into perpetual thrauldome with thē deuil, no Christēman can thinke it credible in one that profeseth Chriſt. For as S. Gregory saith: *Ve optimus quisq; est, Ita difficillimè aliū improbum*

*Tit. 2. 4.
Panoplia
aduors. S. 2
race.*

*In orat.
funebri in
Athenas.*

bū esse suspicatur. As euery mā is good him self, So very hardely he suspecteth another to be euil. Wherefor thes hotte sprites entring so sone into iudgemēt with other mens cōsciences, and cōceuing so euil opiniō of other mens doinges, must nedes condemne thē selues to be wicked and naught: and beīg wicked and naught thē selues no maruel if they iudge sinistrously of other. For *In via stultus ambulans, quū ipse sit stultus, omnes stultos estimat.* Ecclesi. 10

A foole walking in the way, whereas he is a sole him self, thinketh al other to be fooles: And as *Suetonius* writeth *Nero* being the most lecherous lorde that liued, culd not persuade him self that any man culd be continēt. Wherefor the premisses confidred, I cōclude that Christē men may worship and adore the signe of the crosse, and that no Christen mā seing another praying before the crosse, and image of Christ, and reueretly worshipping the same, can iustely cōceue of that his external acte any feare or mistrust of idolatrie and so consequently take

Rog. L.

S. R. B.
Passion

A TREATYSE

take occasion of such external reueren-
ce and adoration made before the crosse
to throwe it downe, and in most despi-
teful manner abuse it . And so for this
matter to auoyde toediousnes here I en-
de.



THE

THE CON-
CLVSION-

Owe good readers seing
 I haue declared vnto
 yowe the significations
 off the crosse, and she-
 wed yowe howe it was
 præfigured by the figu-
 res of the lawe of nature, Moyles, and
 the prophetes, and shewed diuerse times
 from heauen in the time of grace, and
 furder proued by sufficient authoritie
 out of the auncient fathers that the sig-
 ne of the crosse shuld be in euery chur-
 che, chappel, and oratorie erected to the
 honour and seruice of god, and al other
 conuenient places, and vsed in al sacra-
 mētes, impressed and made in mens for-
 heades, adored and worshipped of Chri-
 sten men, without feare of idolatrie,
 and fulfilled my promesse in al the o-
 ther articles mentioned in the preface,
 I trust,

THE CONCLUSION.

Ecclesi. 3. I trust yowe wil not contemne the declaration of the aunciēt fathers, nor passe ouer the doctrine of youre elders who lerned of their forefathers, but according to the cōmaundemēt of god by his
6. prophete Ieremy aske *De semitis antiquis qua sit via bona*, Of the old pathes whiche is the good away, and walke in the same, and rest in that whiche so many auncient, holy, and lerned fathers haue taught yowe touching the vse off the crosse in Christes churche, as in a sure, and sounde doctrine, and thinke that who soeuer teacheth otherwise, and yeldeth not to the wordes of oure sauour Christe, speaking by the mouth of suche holy, and lerned praelates of his churche, and to that doctrine which is ioy-
1. Timō. 6 ned with pietie, is as S. Paule saith, A proude man, of no knowledge at al, but cold and faint about questions and strif of woordes, of which there riseth enuie, contention, blasphemie, euil suspicions, striffe and debate of men corrupte in minde, and bereathed of treuth, thinking

king pietie and godlines to be but a market matter. Whome euery good Chriſte man muſt ſhunne, ſaieth S. Cyprian, *Lib. 1. Epi. ſola. 8.* and take heede of the woulfes that ſeuer the ſheepe from the ſheparde, and neuer credit their venemous voyce, nor flattering woordes, leſt he take darknes for light, night for day, hunger for meate, thurſt for drinke, poyſon for medicine, death for liſſ. For looke as the wicked old men wēt aboute to defloure the chaſte and vertuous Lady *Sufanna*: So theſe heretikes endeouour al that they can to corrupt by their counterfaite doctrine, the chaſtite of the churche, and treuth of the ghospel, from whence the light, meate, drinke, ſalue, health and life off mans ſoule is to be had. And they take, as S Hierome ſaieth, the testimonies of ſcriptures out of the olde and newe teſtament, and ſteale the wordes off our lord, every one off his neighbour the prophetes, Apoſtles, and Euangelistes, *In cap. 13. Jeremie.* and uſe their owne toungeſ, that they may thruſte out the venemous infection

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THE CONCLUSION.

In cap. 3.

ad Titum.

tion of their owne hartes. And as S. Ambrose saith. Per verba legis, legem impugnant. By the wordes off the lawe they impugne the lawe. For they put vnto the wordes of the lawe their owne interpretation, and meaning, that by the authoritie of the lawe they maye commend to the people the wicked deuises of their owne heades.

Math. 7.

Wherefor in the name of god that saith vnto al his, Beware of false prophetes whiche come vnto yowe in lambs skinnes and within are raueninge wolves, and desireth the Romans by his

Rom. 19.

Apostle S. Paule in moste milde and gentle wordes to flee from those that make dissensions and offences contrary to the doctrine which they had lerned, I require yow to beware of false prophetes,

Hierem. 9

Qui docuerunt linguam suam loqui mendacium. Who haue taught their tounge to speake lies, and preache the visions off their owne hartes, and vanities of their heades, sowe cushions vnder mens elbo-wes, and pillowes vnder their heades, to deceaue

deceate their soules, and haue disseue-
red the selues from the vnitie of Christ
his churche, and made dissensions, di-
uisions, and offenses contrary to the
doctrine which they receaued of their
forefathers; these heretikes I meane,
who as S. Hierom saith, *Euangelicam*
veritatem praua intelligentia corrumpunt, & *Esai.*
sunt caupones pessimi facientes de vino aquam.

Corrupt the treuthe of the ghospel with
their naughty vnderstanding off it, and
be very bad tauerniers making water off
wine, and geue them selues to the wan-
ton pleasures of the bely, eate fleashe, re-
sorte ofte to the bathes, smel of muske,
and being perfumed with swete balmes
and pleasaunt oyntmentes, desire to ha-
ne their bodies fayre, propre, cleane, and
neate, and thinke nothing what is to co-
me, nor beleue in the resurrection, which
although they open not in woordes, yet
the shewe it in their workes, For if they
did beleue their shulde be any resurre-
ction, they wold not enterprise those
thinges which they doo, of thes I saye I

S require

THE CONCLUSION.

Ignat. Epi
stola. ad
Trallia.

W

require yowe to beware, and as children of light and treuth flee diuision of vnitie, and the deuilish doctrine of heretic kes, from whome abhominatiō is crept in to al countries, *Vbi pastor est, illuc sicut oues sequimini.* Where the sheparde, is thi-ther folloe youe liek good sheepe.

In 2. Isaie

Co

W

Amongest heretickes youe shal fynde nothing that may delight yow. They haue no profoūde lerning. For as S. Hiereme saieth, *In hereticis nihil aliud est quàm fulgor eloquentia, & sensus dialectica arte cōstructus, & sermo mortuus.* In heretickes there is nothing but a glittering glimpse of eloquence, and a sense builded by the arte of logick, and dead talke. They haue no treuth, for as S. Cyprian saieth in effecte, *Apud prophanos & extra ecclesiam positos esse aliud non potest nisi mens praua, & fallax lingua, odia venenata & sacrilega mendacia.* Amongest such as are faullen, and become prophane men and excommunicated out of the church, there can be nothinge elles but a wicked mynde, a deceythfull tounge, poysoned malice, and

Lib. 4. E.
pist. 9.

Co Co

THE CONCLVSION. 137

and abhominable lyes. They haue no fidelitie towardes the prince. And therefore Constantine the greate would neuer admit those that had forsakē their religion into his præsence, most certēly assuring him self, that they woulde neuer be faithfull aboute their prince, who had forsaken and betrayed their lord and god. And the rebellions stirred vp by frier Luther and his companions in Germany against the emperour, in France against the Kinge, in Scotland against the Queene, and in England as yowe knowe, be euident prouffes off this.

They obserue no iustice: for where there is no sounde faith, there cā be no trew iustice, for the iust man liueth off faith. Agayne where there is a schisme, ther can be no charitie, and where is no charitie, there can be no iustice. Staphilus a lerned man of oure time, and counseler to the late emperour, who liued some times familiarly with Luther, and knewe the secrete diuises of al the Lutherās

26
THE CONCLUSION.

touching pointes of religion, saith in his Apologie that where this newe religion flourisheth in Germanie, *Nulla legitima iuris disceptatio locum habet*. No ordinary debating of matters by lawe hath place, but al is done fearcely, rashly, and seditiously, with much corruption and parcialitie: lawes receued with general consent, are of no force, the authoritie of common courtes is nothing esteemed, the ordinaunce of the forefathers set at naught, and al lawe taken awaye in Germanie. And with vs in England is it not almost euen so? May not we saye?

*Leges lege carent? iusque ipsum iura tenoris
Amisere sui? sic sic inuertitur ordo,
Sic rerum scena & facies, ita vt Anglia non
sit
Anglia, quæ quondam priscis habitata Bry-
tannus?*

Be not lordes heastes, na scribes fantasies, parasites pleasures, Machenelianes policies holden and folloed for lawes? Are not many matters hudled vp in

corners? examined in chambres? and determined without ordinary processe of the lawe? haue not some bene borne with al because they were protestantes? some ouerborne because they were papistes? some of late put to open p^anaunce, pryson, and further trouble for speaking of a sprite walking vnder a nutte tree in W parke. And he that broke downe the pate, hunted without his Ladies warrant, imbossed the white doe, and made the Cockrel crack, neuer touched? but by his holy brother adiudged innocent? I appeale here to the publick fame, and their consciences who beare the sway (if they haue any cōsciences at al) and complainctes of them who haue felt the smarte of it, the more is the pitie. And for al this we may thanke h^aresie: who to cloke her deare darlinges trechery, and help her frendes and promoters at a pynche, hath no reuerence to publick ordinaunces, and common lawes.

Wel go furder: yowe shall fynde no

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chastetie or very litle amongst them:
 For they holde this as a certē sure posi-
 tion, that a man can no more lyue with-
 out the company of a woman, then he
 can abstayne from spetting. And that
 if the wiffe be sicke and impotent for
 the acte of matrymonie, *Veniat ancilla*,
 the husbond may ioyne issue with the
 maydc. And that euery mā may haue as
 many wiffes as he liste. And diuerse for
 cōfirmation of this holy doctrine, haue
 practised the same, as euery man may see
 that hathe or wil reade the stories and
 bookes written sence frier Luther begā
 ne his ghospel: who to geue al his schol-
 lers example ranne out of his cloyster,
 brooke his vowe of chastetie, married a
 nonne, after she had bene two yeares at
 seue'sa queene with the schollers of Wyt-
 tēberg: and by his example made almost
 euery mounke, frier, chanone, and priest
 that came to that newe Christianitie, to
 get hym a paramour, and amarouse or
 doxie, and for a fayerer name caul her
 wife, and peraduenture not contēt hym
 selff

*Staphilus
in Apolo*

*Bernardi-
nus Ochy-
nus.*

self with her nether, yff she were blacke,
 browne, barren, or common to mo, as
Meretrix is a common name to them al.
 And to be shorte yow shal fynde no gift
 nor grace of the holy gholte amongest
 the. For as S. Cyprian sayeth, heretickes
 and schismatickes haue not the holy
 ghost, which resteth only with the hu-
 ble, resisteth the proude, and fleeth fro
 the dissembler. And such be al heretic-
 kes and schismaticks. But yow wil say
 it can not be chosen, but they must ha-
 ue some holy inspirations, they talke so
 much of the sprite. Certes what inspira-
 tions they haue I will not aduenture to
 iudge, nor of the sprite they talke and
 vaunte so muche of, but leue it to god,
 yet this wil I say, yf they haue any spri-
 te at al, it appeareth right wel by their
 doinges, that it is the very selff same spri-
 te that sayed. *Egrediar & ero spiritus men-*
dax in ore omniū prophetarum eius. I wil goe
 forth, and I wil be a lyinge sprite, in the
 mouth of al his prophetes, or that
 which holy *Ignatius* describeth, sayin-

Lib. 1. Epi
 stola 6.

Sapient. 1.

Reg. 3. cap
 22.

Epist. ad
Ephes.

THE CONCLVSION.

ge, I knowe some who runne vp and
downe amongst yowe, hauing an e-
uill doctrine, of a straunge and frowarde
sprite. That sprite is a deceauer of the pe-
ople, he speketh his owne fantasies, not
those things which be Christes, it is a
false sprite, an erroneous sprite, he bos-
teth him self, he preacheth his owne va-
nities, he pleaseth him self, he glorifieth
him self, it is a proude sprite, a deceyth-
ful sprite, a flattringe sprite, and a durtie
sprite, a triflinge sprite, a bablinge spirte,
a seditious sprite, a fylthye sprite, and a
symorous sprite.

Now then yf yowe can finde no gift
nor grace of the holy ghost amongst
them, what shal yowe finde in them?
For sooth as S. Cyprian founde that *No-
tatus* was: *Desertor ecclesie, misericordia ho-
stis, interfectoꝝ pœnitentie, doctoꝝ superbie, ve-
ritatis corruptoꝝ, proditoꝝ charitatis &c.* A
forsaker of the churche, an enemie off
mercy, a destroyer of pœnaunce, a tea-
cher of pride, a corrupter of trewth, a be-
trayer of charitie, desirous of newes, in
aua-

4
Lib. 1.
Epist. 1.

auarice insatiable, in spoylinge other
 mens goodes raginge madde, pufte vp
 with pryde, alwayes curious to lerne,
 that he might betray, alwayes flattringe
 that he might deceaue, neuer faithfull
 that he might loue, a fyre brande to en-
 kendle the flame of dissension, an hurle
 winde and tépestuous storme to drow
 ne faith, and aduersarie of quietnesse,
 and enemye of peace, So shal youe finde
 al those that haue forsaké the church,
 thes later yeares, and openly professed
 heresie, if ye trye their doinges at the
 touch shone. Againe where they præsu- R
 me to saye that they teache the trewe
 ghospel of Christe, doctrine of the A-
 postells, and fathers of the primatiue
 church, examine them wel and youe
 shal finde them starke liers.

Christes Apostles and the auncient
 fathers of the primitiue church (as yo-
 we haue harde it sufficiently proued be-
 fore) willed vs to make the signe of the
 crosse and set it vp in churches, chap-
 pells, oratories, high wayes and other
 places.

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places. Thes men wil haue it set vp in
no place, but hurle it owt of church,
chappel, oratorie, and other places whe-
re they beare the swaye. Christes Apo-
postles and auncient fathers willed vs,
to make the signe of the crosse in oure
forheades, breastes, and other partes off
the body. Thes men wil haue vs make it
no vwhere, but saye it is superstitiō so to
do. They worshipped the holy crosse,
and exhorted al Christen men to doe
the lieke. Thes men wil haue no reue-
rence nor honour done to the crosse.
They caulled the crosse (asyow may see
in diuerse places of this treatise) *Signum*
Dei, Signum filij hominis, signum cælestis im-
peratoris, Symbolum multæ benedictionis, pig-
nus æternæ salutis, Venerabile monumentum,
viuificum signum, victoriæ trophæū, ^a Vir-
tutis signum, venerabile lignum, cælestem no-
tā, immortale signū. The signe of god, the
signe of the sonne off man, the signe of
the emperour of heauen, the token off
much blessing, the pledge of æternal sal-
uatiō, an honorable monument, a signe
that

^a Ambros.
li. 6. cap.
4. de sacra
mentis.

THE CONCLUSION. 141

that maketh lif, a triūphant banner off victorie, a signe of vertue, an honorable wood, an heavenly marke, an immortal signe. Thes men resemble it to the Aegiptians Apis, and caulle it the catho-likes māmot, and papistes idol. They gaue the crosse many goodly Epithethōs and titles of honour: and saied that the crosse is *Sancta, preciosa, venerabilis, beata, adoranda & vere honoranda*. Holy, præcious, reuerend, blessed, worthy to be adored, and trewly honored. Thes men geue it the vilest woordes off reproche that they cā deuise, and vle it as though it were a prophane, vile, cōtemptile, and odious thing, worthy to be maligned and hated. Howe agreeth this with Christes Apostles and auncient fathers of the primitiue church?

Furder more when there rose a contention amōgest the Apostles which of them shuld be greater, and haue the præminence ouer other, Christ saied *Qui Luca. 22. maior est in vobis, fiat sicut iunior, et qui præcessor est, sicut ministrator*. He that is greater

THE CONCLUSION.

ter amongst yowe, let him be as a younger or vnderlinge, and he that is chiefeſt, as a ſeruant: by which woordes as he taught them al humilitie, ſo he geueth vs to vnderſtand that then there was one greater then another amongst them. For he ſaieth. *Qui eſt maior*, He that is greater, which woordes do of neceſſitie importe a maioritie. Therefore to ende this cōtrouerſie, he appointed, the præeminence to S. Peter ſayinge: *Tu es Petrus, & ſuper hanc petram ædificabo eccleſiam meam. Ego rogaui pro te Petre vt non deficiat fides tua: & tu aliquando conuerſus confirma fratres tuos.* Peter amas me, paſce oues meas. Thow arte Peter, and vpon this rocke I wil builde my church. I haue prayed for the Peter that thy faith ſhal not fayle, and thowe beinge ones conuerted, cōfirme thy bretherne. O Peter doeſt thow loue me, feade my ſhepe. And ſo al the fathers of the church with one vniforme conſent, interpret thoſe wordes of Chriſte. S. Cypriā ſa-

Math. 16.

Luce. 22.

Ioan. 21.

Lib. 1. Epiſtola. 3.

yeth. *Petrus ſuper quem ædificata fuit a Domino,*

mino ecclesia, dicit, Domine ad quem ibimus?
 Petrus, cui oues suas Dominus pascendas tu-
 endasque commendat, super quem posuit &
 fundauit ecclesiam, aurum sibi & argentum
 esse negat, Petrus loquitur super quem ædifi-
 canda fuerat ecclesia, loquitur ad Petrum Do-
 minus. Ego dico tibi quia tu es Petrus &c. Su-
 per vnum edificat ecclesiam. Peter vppon
 whome the church was builded by oure
 lorde, saieth. Lorde to whome shal whe
 goe? Peter to whome Christe commen-
 deth his sheape to be fead and defended,
 vppon whom he layed and founded his
 churche, saieth he hath no golde nor sil-
 uer. Peter vppon whome the churche
 was to be builded speaketh. Oure lorde
 speaketh to Peter, I saie vnto the thowe
 arte Peter, and vppō this rocke, I wil buil-
 de my churche. Super vnum ædificat. He
 buildeth it vppō one. Leo the first saieth *Epist. 79.*
 Peter receaued the principalitie or chea-
 fe præminence of oure lorde. S. Ambro *Ad 5. Lu-*
 se saieth. Peter is the suer piller of the *ca.*
 churche. S. Hierome saieth. Peter is the *In catul. ec-*
 prince of the Apostels. S. Augustine sa- *clesiast.*
 yeth *scip.*

*Ser. de ha-
bitu vir.*

*Lib. 4. E-
pistola. 9.*

*Tract. 3. de
simp. prel.*

Epist. 79.

*Ad 5. Lu-
ca.*

*In catul. ec-
clesiast.
scip.*

pihij

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ieth in many places, Peter is the chea-
fest amongst the Apostels. S. Christo-

^a Ho. 1. in Epist ad Rom. Itome saiteh: Petrus est ^a antesignanus di-
scipulorum, Apostolorum coriphæus ^b aliorū

^b Ho. 29. in Epist. princeps, ^c omnium vertex. ^d Christus Pe-

ad Rom. tro per orbem tarrarum ^e presidentiam tra-

^e Ho. 4 in 1. Corin. didit. Christus illum autoritate esse pradi-

ho. 55. intum voluit, & reliquos ^f præcellere. Christus

^{16. Mat.} Petro & successoribus & Petri, curam ouium

^e Ho. 80. ad popu. suarum committebat. Peter is the grande

^{Antio.} capitayne of the disciples, the head off

^f Lib. 2. de sacer. the Apostles, the prince of al other, the

^g lib. 2. de sacer. top of al. Christ committed to Peter the

rule and chiefe gouernemēt of his chur

che through owt the worlde. Christe

woulde him to be indued with authori

tie and excel the rest. Christ cōmitted to

Peter, and the successours of Peter, the

cure and charge of al his sheape. And the

se newe men saie, al the Apostels were

æqual, and that Peter had no præminē-

ec, nor prerogatiue more then the rest.

How agreeth this with Christ and the

auncient fathers off the primitiue chur-

che?

Agay-

K o n

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Agayne *Ignatius* caulleth, the church of Rome where *Peter* had his chayer and seate, a church sanctified, and lightned, by the wil of god, which also is præsident and chiefe, in the place, off the nation of the Romans, worthy off god for faith, præminence, blessednesse and peace, founded in the loue and faith of *Christe*, and bearinge the holy ghost. *S. Cyprian* saieth it is the principal church from whence the priestely vntie is sprounge. *S. Ambrose* caulleth the church which *Damasus* in those dayes ruled (that was the church of Rome) the house of god. *Leo* the first saieth.

Epist. ad Romanos.

Lib. 3. Epist. 3.

In ca. 3. ad Timoth.

Roma est discipula veritatis, gens sancta, populus electus, ciuitas sacerdotalis et regina, per sacra B. Petri sedem caput totius orbis effecta, latius præsident religioni diuina, quam dominatione terrena. Rome is a scholler off treuth, an holy nation, an elect people, a priestely and princely citie, made by the holy seate of blessed *Peter*, the head of al the worlde, furder extending her soueraintie by holy religion, then euer

it

R o m a

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it coulde by earthly power Theodorus
 bishop of Tyrus in his epistle set before
 his commentaries vpon S. Paules epi-
 stles, saith the church of Rome is Max-
ima, praeclarissima, et quae praest urbi terra-
rum, the greatest church, the most no-
 blest church, and the church that hath
 the praeminence and praesidēceship ouer
 al the worlde. The good emperour Mar-
 tianus in his oration made to the fathers
 of the council of Chalcedō, caulleth the
 church of Rome. Thronum Apostolicum.
 The Apostolical throne.

*Actione
 prima Con-
 cil Chalce-
 do.*

Aut. iii. 4.

*C. de sum-
 ma Trinit.
 & fide ca-
 tho.*

Iustinian the Emperour saith. Ro-
 me is the countrie of lawes, the fountay-
 ne of priesthode, the heade of al holy
 churches. And these newe men caulle it
 the troore of Babilon, the seate of Anti-
 christ, the sincke of sinne, the corrup-
 tion of the worlde, the mother of al ab-
 homination. Howe wel agreeth this
 with the holy fathers?

*Lib. i. E-
 pist. 3.*

Agayne S. Cyprian saith. The church
 of Rome, hath bene, and is the only
 church to which infidelitie, and vn-
 faith-

Rome

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faithfulnes could neuer haue acceſſe. S. Hierome ſaieth the holy church of Rome hath alwayes remained immaculate, and ſhal alwayes continue firme, ſteadfaſt, and immoueable. At Rome the authoritie of the auncient fathers remaineth vncorrupte, there the grounde with her fertil ſoyle bringeth forth, the trewe ſeade of oure lorde, with an hundredfold increaſe. *Ireneus* ſaieth, that in the church of Rome that tradition which came from the Apoſtles, hath alwayes bene kept. S. Ambroſe and the fathers off Telens writing to *Syricius* Biſhop of Rome, ſaye, *Eccleſia Romana ſymbolum Apoſtolorum intemeratum ſemper cuſtodit & ſeruauit*. The church of Rome doth obſerue and kepe the faith or Crede of the Apoſtles vndefiled, and without blemiſh. And theſe newe men ſay there is nothing in the church of Rome but error and hereſie, nothing but vayne ſuperſtition and mans inuention. Howe wel agreeth this with the holy fathers?

Epist. ad Damas.

Ibidem.

Lib. 3. c. 3.

Lib. 4. Epiſtola 2.

Agayne S. Cyprian ſaieth: *Cum Corne*

T

lio

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it coulde by earthly power Theodorus
bishop of Tyrus in his epistle set before
his commentaries vppon S. Paules epi-
stles, saith the church of Rome is Max-
ima, præclarissima, et qua præest ubi terra-
rum, the greatest church, the most no-
blest church, and the church that hath
the præminence and præsidēceship ouer
al the worlde. The good emperor Mar-
tianus in his oration made to the fathers
of the council of Chalcedō, caulleth the
church of Rome. Thronum Apostolicum.
The Apostolical throne.

*Actione
prima Con-
cil Chalce-
do.*

Aut. iiii. 4.

*C. de sum-
ma Trinit.
& fide ca-
tho.*

Iustinian the Emperour saith. Ro-
me is the countrie of lawes, the fountay
ne of priesthode, the heade of al holy
churches. And these newe men caulle it
the hoore of Babilon, the seate of Anti-
christ, the sincke of sinne, the corrup-
tion of the worlde, the mother of al ab-
omination. Howe wel agreeth this
with the hōly fathers?

*Lib. i. E-
pist. 3.*

Agayne S. Cyprian saith. The church
of Rome, hath bene, and is the only
church to which infidelitie, and vn-
faith-

Rome

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faithfulnes could neuer haue accesſe. S. Hierome ſaieth the holy church of Rome hath alwayes remained immaculate, and ſhal alwayes continue firme, ſteadfaſt, and immoueable. At Rome the authoritie of the auncient fathers remayneth vncorrupte, there the grounde with her fertil ſoyle brígeth foorth, the trew ſeade of oure lorde, with an hunderfolde increaſe. *Ireneus* ſaieth, that in the church of Rome that tradition which came from the Apoſtles, hath alwayes bene kept. S. Ambroſe and the fathers off Telens writing to *Syricius* Biſſhop of Rome, ſaye, *Eccleſia Romana ſymbolum Apoſtolorum intemeratum ſemper cuſtodit & ſeruauit*. The church of Rome doth obſerue and kepe the faith or Crede of the Apoſtels vndefiled, and without blemiſh. And theſe newe men ſay there is nothing in the church of Rome but error and hereſie, nothing but vayne ſuperſtition and mans inuention. Howe wel agreeth this with the holy fathers?

Agayne S. Cyprian ſaieth: *Cum Corne*

T

lio

Epist. ad Damas.

Ibidem.

Lib. 3. c. 3.

Lib. 4. Epiſtola 2.

Roman
Catholice


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Lib. 4.
Epist. 8.

lio esse, idem est quod cum ecclesia catholica cō
municare. Et probare & firmiter tenere com-
municationem ecclesie Romanæ, est catholica
ecclesie vnitatem pariter ac charitatem proba-
re & firmiter tenere. To be with Cornelius,
(who was then bisshop of Rome) is the
very self same thing, that it is to cōmuni-
cate with the Catholicke church. And
to allowe and firmly holde the socie-
tie and communitie of the church off
Rome, is to allowe and firmly holde
both the vnitie, and charitie of the Ca-
tholicke church. S. Ambrose saith, *De*
Catholicis episcopis esse, est cū ecclesia Roma-
na cōuenire. Tho be one of the Catholi-
ke bisshops, is to agre with the church of
Rome. S. Hierome writinge to Damasus
pope of Rome saith. I folloinge none,
but Christ, ame made a fellowe together
in cōmunitie with youer holinesse, that
is with the chaier of Peter: vppon that
I knowe the church to haue bene buil-
ded, whosoever eateth the lambe with
out this house, is a prophane and vngod-
ly man, whosoever gathreth not with
the,

In oratio
funeb. de
obitu fra-
tris.

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the scattreth abroad. He that is not
Christ his seruant, is Antichristes. Besi-
des he saith *Romana fides, est Apostolica fi-* Lib. 3. con-
des. The faith of the church of Rome, is tra Ruffi.
the Apostolicke faith. *Romana fides, est* Lib. 1. con-
Catholica fides. The faith of the church of tra Ruffi. 
Rome is the Catolick faith. And by the
se authorities of S. Cyprian, Ambrose,
and Hierome, we see that no man can
be a member of the Catholicke church
vnlesse he be with the Bishop of Rome.
No mā can keepe the vnitie, and chari-
tie of the Catholicke church, vnlesse he
kepe the societie and communiō of the
church of Rome. No man can eate the
lambe *Iesus* Christe without the vnitie
of the church of Rome. No man can ha-
ue the Apostolicke and Catholicke
faith, vnlesse he hath the faith of the
church of Rome. No man can be any of
the Catholicke Bishoppes, vnlesse he
agreeth with the church of Rome. And
no man gathreth with Christ, that sepa-
reth him self from the church of Ro-
me. And these newe mē haue separated

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thé selues from the vnitie of the church of Rome, and abandoned al the authoritie of the same, and yet accompte thé selues Catholickes. How agreeth this, with the holy and auncient fathers?

Lib. 3. c. 3.

Agayne *Ireneus* saith: It is necessarie that euery church, that is to saye, al faithful men dispersed in the worlde abroad, come to the church of Rome, for the mightier principalitie, and præminence? And so haue al churches in al ages done, and when any controuersie touching pointes of religion and matters of faith rose, the prælates assembled them selues together, and consulted and conferred with the sea of Rome, for decision of it: as al that wil reade the stories of the church, may see. And so they thought it their dewtie to do, lieke as other gaue them example in the Apostels tyme. Who when the controuersie of circumcision and obseruation of the lawes of *Moyse* rose vp amōgest them, agreed that Paule and Barnabe, and certain other shuld goe vp to *Hierusalem*,
to

R. 1

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to the Apostels concerning that que-
stion . And lieke as S. Paule him self
taught them , who when he had prea-
ched the ghospel a longe tyme, went to
Hierusalem, and that by reuelation, and *Galath. 2.*
conferred the ghospel which he prea-
ched to the gentils, with them , and pri-
uatly with those, who semed to be so-
mewhat, to be in estimation and chieffe *Ioīs do-*
amongest them , lest peradventure he *noūsi.*
had, or shuld runne in vayne. And these
new men hauing diuerse sectes , opini-
ons, controuerlies, and questions amon-
gest them, contrarie to the Catholicke
church, being caulled to a goodly cōfe-
rence, where the best learned men of al
Christendome were assembled, ha-
uing an assuraunce, and saulfe conducte
promesed them, to come thither, to tar-
ry there, to say what they could, to pro-
pounde what they would, to returne at
their pleasure, with al kinde of securitie
that one man could promise another,
would not vouchlasse to come to that
assemble of lerned men, and confer the

wo

The pro-
testantes
vould
not come
to the ge-
neral cou-
cel.

THE CONCLVSION.

doctrin and ghoſpel which they preached, but thought it better for them to runne to Luther at Wittēberg, to Swin glius at Zurich, to Caluin at Geneva, to Beza and his cōpanions in Fraunce, and others in other corners, then confer as S. Paule did with *Iohis doctoſes*, the chiefeſt, the beſt lerned, the pillars of the church. Howe agreeth this with the Apoſtels and fathers of the primitiue church?

Furder, oure ſauour Chriſt inſtituting the holy ſacrament off his body and bloud to be a perpetual comforte and foode of mans ſoule, ſaied in moſt playne wordes. This is my body which ſhal be geuen for yowe. This is my bloud which ſhal be ſhed for yowe. And ſo haue the fathers of the primitiue church taken it to be the very body of Chriſt that was borne of the virgin, betrayed of *Iudas*, and crucified of the iewes, the ſame bloud that flowed and iſſued out of his ſide: and openly pronounced that there is no bare figure, trope, nor ſigne, but that the bread and wine,

wine by the operatiō of the holy ghost,
 and ōmnipotency of god his worde, be
 chaunged, not in outward shewe, but in
 nature, into the substance of Christes
 body and bloud, as al their writinges te-
 stifie. And thes newe men teach the peo-
 ple that there is nothing but bread and
wyne, nothing but a naked signe, no-
thing but a bare figure, and simple remē-
braunce. Howe agreeth this with the
 doctrine of Christ and fathers of the
 primitiue church?

Agayne Christ toke bread in his han-
des and blest it, and brake it. They al ty-
 me of their communion neuer take it
 vp in their handes, but let it stande stil
 vpon the table, vntil they geue it the
 communicantes, and then they cut it,
 vnlesse the sextin, or butler with his
 chipping kniff haue eased them of that
 payne. Agayne in the primitiue church,
 in the sacrifice of the body and bloud of
 Christ, the holy fathers mingled water
 with wyne, as it appeareth by S. Clemēt
 and Iustine martir: and that as Christe

Lib. 8. cap.

17. Const.

Apost.

Apol. 2.

T 4 him

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him self ordayned. For Christ saieth S.

*Lib. 2. Epi
Roma 3.*

Cyprian ordayning this sacramēt, mingled water with wyne whē he consecrated the cup of his most precious bloud, In the sacramētes of the body and bloud let nothing more be offred then oure lorde him self deliured, that is bread and wyne mingled with water saye the fathers of the fourthe councell kept at

Can. 24.

Carthage. Bread is set vppon the aulter, and a chalice. Into the chalice wyne it put, and what els? water saieth S. Am-

Lib. 5. cap.

1. de sacra-

Lib. 4.

Cap. 5.

brose, Because water and bloud issued out of the side of oure lorde when it was pearced with the souldiers speare. Agai-

Lib. 4. ca.

4. de sa-

crament.

ne he saieth wyne mingled with water in the chalice, is made by the cōsecratiō of the heauenly worde, the bloud off

Lib. 4. ca.

14.

Christ. Christ saieth Damascene taking the cup of wyne and water, deliured it to his disciples saying drinke ye al off this. The fathers of the sixt general co-

Can. 32.

uncel kept at Constantinople, made a decre that in the sacrifice wyne mixed with water shuld be offred, and they sa-

ye

ye that in al churches where they holye fathers were this order geuen from god aboue, was obserued, and that S. Iames, oure sauour Christes brother, and S. Basile B. of *Cæsarea* taught this in the liturgie or masse which they left vs in writing. The fathers of the council off *Antisiodorum* saye, It is not lawful to offer vp at the aulter any cup, but that which is myngled with water: and the priestes that do otherwise incurre grea- te daunger, and deadly sinne, for which they are not to be borne with al. For as S. Cypriā saieth: We who are instructed of oure lord god to offer vp the cup of Christ mixed with wyne, euen as oure lorde offred it, can not be pardoned and borne with al, iff we do not obserue and kepe this tradition. And therefor writing to *Cecilius* he saieth *Religioni nostræ conuenit & timori, & loco & officio sacerdotij nostri frater charissime in Dominico calice miscendo, & offerendo, custodire Dominicæ traditionis veritatem.* O derely beloued brother, it is agreable to oure religion, and

cap. 2.

Lib. 2. Epi

stola. 3.

Su

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and feare, and to the very place and office of oure priesthode to kepe the treuth of oure lordes tradition in mixing, and offering the cup off oure lorde.

* Yf youe
saye vve
haue no
scripture
for this,
vve an-
swere yo
ue vvith
the scrip-
ture:

*Sunt & a
lia multa
qua fecit
Iesus qua
si scribatur
per sin-
gula, nec i-
psion arbi-
tror mun-
dum capere
posse, qui
scribendi
sunt, libros
cap. 20. &
21. Ioan.*

By thes authorities, I meane S. Clemēt Iustine martyr, S. Cyprian. Ambrose, Damascene, and the fathers of the council of Carthage, Cōstantinople, and *Antisiodorum*, yowe see that in the sacrifice of the body and bloud of Christ,

water was alwayes mingled with wine, and that it is not mans deuise, but Christe ordinaunce, not the popes inuention, but oure lordes tradition. And yet thes newe men vtterly contemne and irride this tradition, and neuer mingle water with wyne in their communion.

Howe agreeth this with the doctrine off Christ and the holy fathers? *

Agayne the blessed Apostel S. Iames, S. Basile, and Chrysostome in their liturgies, or masses which they vsed, and left to vs in writing, made inuocation to the blessed virgin Mary mother of god, and other saintes. Thes men in
their

their communion vse none. S. Cyprian
 desired *Cornelius* iff he died before him
 to praye vnto god for him, and al their
 Christē bretherne. Gregory Naziāzene
 praied to S. Basile in this sorte. Looke I
 beseke the out of heauen vppon vs, and
 ether commaunde the weaknesse of the
 raynes of my back, and payne of my
 iointes to go from me, or help me to ta-
 ke it patiently, that when I departe hen-
 ce, thowe maiest receue me into euer-
 lasting tabernacles. Ephrem S. Basiles
 scholler in a sermon made De *Laudibus*
Martyrum, praieeth thus. O most glori-
 ous Martirs help me miserable man
 with youre prayers, that in the terrible
 day when al secrettes shalbe opened, I
 may obtayne mercy. *Prudentius* prayed
 to S. Laurence. S. Hierome to *Paula*. S.
 Augustine to al sainctes. And thes men
 wil haue vs praye to none. Howe wel
 agreeth this with the holy fathers?

S. Cyprian saieth that holy Martirs,
Clementiam Dei pro nostris exorant labori-
bus. Do intreate the merciful clemency
 of god

Lib. 1. Epi-
stola 1.

In Mono-
dia.

De laud.
Paula.

Hymno in
honore D.
Laurentij.

Cap. 23.
Meditat.

De stella
& Magis.

THE CONCLVSION.

26

of god for oure trauelles and paines, S. Basile saieth he that is trobled goeth to the forthy Martirs, he that is mery runneth to them: the one to haue comforte in his miserie, and the other cōtinuance in prosperitie. And in the same place

Ser. de.

40. Mar.

21

he caulleth those forthy Martirs. *Communes humani generis custodes: curarum socios, Orationis cooperatores.* Common wauffters of mankinde, companions of oure cares, and workers with vs in prayer. S. Chrysostome saieth. Oftentimes

22

Ho. 41.

inge.

Ser. de pē

nien. &

conf. to. 5.

Cap. 37.

when there is no iust man founde in this liif, god taketh mercy vppon the liuing for the vertue of the dead. And therefore he saieth by his prophete Esai *Pro*

tegam ciuitatem hanc propter me & propter David puerum meum. I wil defend this citie for my owne sake, and for my seruante David his sake. In another place the same father saieth, David after his woundes did so shyne, and washt him self so cleane from spottes, that beinge

Ho. 27. in

Math.

dead he could help with his prayer, such as succeded him. And in another

place

23

24

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place he saieth. *David mortuus est & Ezechia uiuo patrocinatur*: David is dead, and defendeth Ezechias who is a liue, S. Augustine sayeth God pardoneth the finnes of his people thorough the prayers of holy Martirs, and that god doth many miracles, or by the prayers, or by the meanes of Martirs. Leo the first saieth. Let vs vse to oure amendemet the mercy and gentillesse of god fauouring vs that blessed Peter and al the sainctes who haue aided vs in al oure troubles may vouchsaſſe to helpe oure prayers before oure merciful god, for Iesus Christe his sake. And thes newe men say that sainctes can not helpe vs, nor heare vs when are pray vnto the: which is contrary to the doctrine of the auncient farhers, yea and the scriptures the selues. For the angels and sainctes here what we saye, and vnderstand what we do. The Angel knewe that Daniel was *Vir desideriorum*. A man of desires, in fauour with god for his deuout praiers, and therefor he came vnto him. The
angel

In psal. 50
Ho. 2.

Lib. 2. que
stio. exe.
cap. 108.

Lib. 22. ca.
10. de cini-
tate Dei.

Ser in oſſa
Petri &
Pauli.

Da. 10.

25

26

27

28

29

THE CONCLVSION.

Tob. 12.

angel Raphael saied to Tobie: whē thō-
we didest pray with teares, and bury the
dead, I offred vp thy praier to god. Yf the
angel offred vp Tobie his praier to god,
thē he harde his prayer, if he harde his
praier he vnderstode his praier, and kne-
we than he prayed, wept, and buried the
dead.

cap. 15.

Againe Christ saith in S. Luke,
there shal be greate ioy in heauen before
the āgels vppō a sinner doing pēnaūce.
Yf the blessed angels in heauē reioyse at
the cōuerfio of sinners, thē they vnder-
stād whē sinners do pēnaūce, and cōuer

Mat. 19.

te frō their wickednesse, and turne to
god. Besides Christ saith to his Apost
les, whē the sonne of mā shal sit in these
ate of maiestie youe shal also sit vppō the
xij. seates, iudging the. xij. tribes of Israel.
If the Apostels shal sit in iudgemēt, and
iudge euery man according to his deme
rites, thē must they nedes knowe what
euery mā hath done, and what euery mā
hath deserued, otherwysē they can geue
no right iudgement. And yet thes newe
mē saie that nether angel, Apostel, mar

tir,

THE CONCLVSION. 151

tir, nor any other saincte in heauē cā hea
re vs w^he we pray vnto the, nor vnder-
stād what we praye. Howe wel agreeth
this with the doctrine of Christ and au-
cient fathers off the primitiue church?

Besides al this, *Dionisius Areopagita*
telleth vs, that in his tyme the bilshop
praied ouer the dead, and desired the mer-
cy off god to the pardon al his offenses

committed by humane frailtie, and pla-
ce him in the bosome of *Abraham, Isaac*
and *Iacob*. Tertullian saith in his tyme

they made oblations for the dead. S. Cy-
prian testifieth the same for his. And A-

thanasius for his, saying. *Peccatorū anima*
participant aliqua beneficentia ab exangui im-
molatione et gratificatione pro ipsis facta: sicut

solus ordinat & praecepit qui viuorum & mor-
tuorum potestatem gerit deus. The soules of

sinners receaue some benefit of the vn-
blouddy sacrifice and almes done for
them, as god only who beareth rule o-
uer the liue and dead doth ordayne and

cōmaunde. S. Chrysostome saith. It is
not without cause ordained off the A-

postels

33

34

35

36

Cap. 7.

Ecclesiast.

Hierar.

Lib. de eo-

ro. militis.

Lib. 1. Epi

stola 9.

De varijs

quest.

quest. 34.

Ho. 69.

pop. Antio

THE CONCLVSION.

37
Soro. li 9.
cap. 48.
Trip.

38
Lib. 20.
de ciui. dei.
cap. 9.

39
40
41
Epi. 1.1.

postels that in the dreadful mysteries remembraunce be had of the dead. *Epiphanius* bissshop of Cypres hearing as he went on his iourny, that one was dead, praied that he might rest in peace: *S. Augustine* saith. The soules of good men that are dead, are not separated from the churche, which euen now is the kingdome of Christ, otherwise there shuld be no memory made of them at the aulter of of god in the communion of the body of Christ. Againe in his booke *De cura pro mortuis agenda* he saith: Albeit it were not reade in the old scripture, yet the authoritie of the vniuersal churche is not smal, which in this custome is euident: where in the praier of the priestes which are offred to oure lord god at his aulter, the commendation of the dead had his place. *Paulinus* writing to *Amandus* desireth him to praye for one of his frendes that was dead. *Vt Deus refrigeret animam eius stillicidijs misericordiae*. That god would coole his soule with the droppes of his mercy. Of this praying

THE CONCLUSION. 152

praying for the dead, the fourth cōcil kept at Carthage maketh mentiō also, *Ca. 79.* and the cōcil kept at Vasein Fraunce, and so hath the church alwaies vsed to pray for the dead, and kepe their commemoration at the aulter in the dreadful mysteries, as an ordinance of god, and tradition of the Apostels, as *Athanasius* and *Chrisostome* recorde vnto vs in the places alleaged before. And these newe men in their communion wil haue no prayer for the dead, but preache to the and nayle ageinst it, as a superstitious rite, and superfluous coste. Howe agreeth this with the doctrine of Christ and his Apostles, and auncient fathers of the primitive church?

Agayne, God saith to euery man by his prophete, *Dic tu iniquitates tuas vt iustificeris.* Confesse and tel thy iniquities that thoue maiest be iustified. And by the wise-ma he teacheth vs, that he that hideth his faultes shal not be directed, but he that wil confesse them, and for sake the, shal obtaine mercy. By his A-

V postel

42

Ca. 4.
To. 1. con.

43

Proverb. 28

44

THE CONCLVSION.

45
Cap. 9.

postel S. Iames, he biddeth vs cōfesse ou
re selues one to another: that is to say,
as some expounde it, we must not only
confesse oure selues to god, but amon-
gest oure selues, one to another, men to
men, the sheape to the sheapard, the sub-
iectes to the praelates, they that haue sin
ne, to such as haue authoritie and pouer
to forgeue sinne: that is the bisschoppes,
and priestes, to whome it was saied in

Ioan. 20.

the person of the Apostles, Receue ye
the holy gost, whose sinnes ye forgeue,
are forgeue them. And so haue the fa-
thers of the primitiue church alwayes

46
Lib. de po-
nitentia.

taught. Tertullia saith, he that wil treu-
ly repent, must nourish his praier with
fasting, he must lament, and weape, *Et*
presbyteris aduolui, and faul downe at the
priestes feete. And when he is at the pri-
estes feete, what must he do? Origen sa-

Ho. 2. in
psalm. 37.

47
ieth, he must open his defease, and do as
the man doth whose stomake is come
red with fleume, and euil humours. He
must cast vp al, and shewe his phisition
the grounde of his defease, and follo his

coun

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counsel in healing of it. He must confesse as S. Cyprian saith, his faultes whiles he is in this worlde, whiles his confession may be admitted, whiles satisfaction and remission geuen by the priest, is acceptable before god. S. Basile saith, it semeth necessary that we confesse oure sinnes to those, to whome the dispensation of the mysteries of god is geuen: for so in old tyme they that did repent, are founde to haue confessed their synnes before holy me. *Sozomenus* declareth in the Tripartite historie, that the old bissshops vnderstanding, that because men did refuse to confesse their sinnes, they got a greater burde of sinne, appointed a priest of good cōuersatiō, politick, and wise, and such a one as could conceale matters of secret, committed vnto him, to heare confessions. And men that had offended, coming vnto him confessed their sinnes, and he according to euery mans faulte, did inioyne them pēnaunce.

Let vs persuaide oure selues saith

V 2

Chri-

Traict. 4. de lapsis.

In Reg. Monach. c.

21. & cap.

99.

Lib. 9.

cap. 32.

THE CONCLUSION.

*Homil. 4th
ad pop.
Antioch.* Chrisostome, that we haue sinned, and
let vs not say it with oure tounes, but
also with oure hartes, let vs not only
caul oure selues sinners, but also let vs
counte and number oure sinnes parti-
cularly. For in very deede saith he, for
a man to condemne and professe him
self a sinner, it is commō with infidels.
Many as wel men, as women coming
from the pleying of a comedie, when
they consider their owne filthinesse, are
sory for it, and pittie their owne case,
but they eyme not at the right marke,
and therfor in no wise I wil caul that a
confession, because it is not done with
compuccion of harte, bitternesse of tea-
res, and putting away off sinne, and
that because they vtter their sinnes after
such sorte saith Chrisostome.

*Ho. 48. de
penitentia.* S. Augustine crieth to his people, and
biddeth them do panaunce, such as is
done in the church, that the church
may pray for the. Let no man say, I do it
secretly. I do it before god, who can par-
dō me, who knoweth what I do in my
har-

harte. *Ergo sine causa dictum est quæ solue-*
ris in terra, erunt soluta & in calo: ergo sine Math. 16.
causa data sunt clauēs ecclesiæ dei. Frustra-

mus euangelium dei, frustramus verbum Chri-

sti. Yff it be sufficient to do pænaunce

secretly in harte, and make oure confes-

sion only to god, then was it saied to

no purpose, whatsoeuer thowe lovest in

earth, shalbe losed in heauen. Then we-

re the keyes geuen to to the church off

god in vayne, we frustrate the ghospel

of god, we make the woorde of Christ

voyd and of no effect. And in deede

yf euery man might reconcile hym selff

without the help of a prieste, to what

purpose did god the father geue the A-

postles, and in the Apostles, bisshopes

and priestes, *Ministerium reconciliationis,* 2. Corin. 5.

the ministry or office of recōciliation?

Wel for furdre prouffe of this in ano-

ther, plāce he saith. A man must not on

ly refrayne from sinne after he hath do

ne pænaunce, but also before, whiles he

is whole and in good health. For yff he

contynewe in sinne vntil his later da-

THE CONCLUSION.

Cap. 4.
Epist. 91.

ye, he knoweth not whether he shal be
hable to receaue any pannaunce, and cō-
fesse his sinnes, *Deo & sacerdoti*, to god
and the prieste. S. Ambrose in his boke
De Cain & Abel, Leo in his epistle to Theo-
dorus, Rabanus in his boke *De penitentia*,
S. Hierome vppon the tenth of *Ecclesia-
sticus* teach vs the same, touching confes-
sion. By which authorities youe se good
readers, that mē agreued with the burdē
off sinne, must faul downe at the prie-
stes secte, and confesse their sinnes. Yo-
ue see here mention made of cōfession
made to the prieste, remission of sin-
nes geuen by the prieste, pannaunce in-
ioyned by the prieste, and their opinion
condemned by S. Augustine who say it
is sufficient to do pannaunce secretly in
harte before god. And the publick con-
fession vsed at the communion impro-
ued by S. Chrysostome. And why? he
geueth a reason hym self, and layeth
because they vtter their sinnes in such
sorte, generally, and not as they shuld,
and he commaundeth *Per species*, par-
ticularly

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particularly, euery one in his kinde. You see by S. Basile, that it is necessary and nedeful to confesse youre finnes to them, who haue the dispensation of Christes mysteries geuen vnto them, that is the priestes. And thes newe men wil haue no such secret confession, but vtterly abandone it, and caulle it the tormenting of mens consciences. How we agreeth this with the doctrine off Christ, and the Apostels, and fathers of the primitiue church?

Besides Christ biddeth vs wacche and pray, that we enter not into temptation. *Marci. 14.*
 S. Iames that we may be saued. S. Paule *Iacob. 5.*
 that we may be deliured from trouble so *2. Thess. 3.*
 me personnes and wicked me, and that
 not one houre, or two, but *Sine inter-*
missione. without intermission, and *In o-*
mnino loco, In euery place, lifting vp pure *1. Timot. 2.*
 and cleane handes. So do the holy auncient fathers in their homilies, epistles, and sermons. And thes newe men for-
 bed the people to pray in the church,
 (Which is the house of prayer. This is a *Mat. 21.*

THE CONCLUSION.

straunge thing yowe wil saie, and harde
to be proued. Certes it is so straunge that
it was neuer hard of amongst Christe
men, and yet trewe it is. Yf yowe requi-
re of me howe I proue it, I refer youe to
an iniunctiō of theirs set out amongst
other thinges in the name of oure so-
ueraine lady the Queenes maiestie: whe-
re they geue this chardge, that no man
shal praye whiles the minister or priest
is reading the seruice in the churche, but
harken to that which is sounge or saied.
And I pray yowe what other thing is
this? then to saie they shal not praye in
the churche at al. For charitie and deu-
otion in thes later daies waxing colde,
there is scarce one amongst an hun-
dred that wil ether tarry longer in the
church, then whiles the seruice is a sin-
ging or saying, or come one quarter of
an houre before the beginning. Yf the,
men come not to the churche, much be-
fore the beginning of seruice, nor tar-
ry there long after al is done, and whiles
they are there, are by iniunction forbed
to

Me coma
 undel by
 the heve
 ministers
 not to pra
 ye in the
 churche.

to praye, What remayneth, but that by
thes holy fathers newe cōmaundemēt,
men must not pray in the churche at al.

Againe Christ fasted forthy dayes,
to teache vs to faste. S. Paule commaun
deth vs not to pamper vp the fleash, but Roma. 13.
in al pointes behaue and shewe oure
selues as the seruantes of god, in wac- 1. Corinth.
ching and fasting. The holy fathers in 6.
lieke manner commaunde vs to fast, and
especially the forthy dayes. Ignatius sa-
ieth. Quadragesimā ne pro nihilo habeatis:
imitationem enim continet, Domini conuer- Epist. ad Philippens.
sationis. Este me not lent for a thing
of naught. For it doth contayne an imi-
tation and folloing of oure lordes con-
uersation. S. Ambrose desireth his peo-
ple to kepe this holy time of lent very Sermo. 34
carefully, and to let no daye passe with-
out fasting. For saith he, Sicut reliquo an-
ni tēpore ieiunare prēmīū est, ita in quadrage-
sima non ieiunare peccatum est. Illa enim vo-
luntaria sunt ieiunia, ista necessaria, illa de
arbitrio, ista de lege, ad illa inuitamur, ad ista
compellimur. As it is meritorious to fast
other

THE CONCLUSION.

other times of the yere, So not to faste in the lent it is sinne. For that fast is voluntarie, this is necessary, that cometh of free wil, this of order of lawe, to that we are allured, to this we are forced.

And therefor saith he, what soeuer Christen man doth not obserue this holy fast, Præuaricationis & pœnæ reus est,

Ser. 34.

quòd legem diuinitus pro salute sua datam. prædendo ipse rescindit. He is guilty of a grea- te offence and punishment, because he

Lent is a
lawe ge-
uen from
heauen.

breaketh by eating out off dewe season, the lawe geuen of god for his saluation and health. S. Agustine talking of lent, telleth his people, that, In quadragesima non ieiunare peccatum est. Not to fast in

Ser. 62. de
tempore.

let it is sinne. Therefor he saith vnto the, Celebremus hos dies, cum omni alacritate

Ser. 64.
de tempore.

mentis, & eos omnibus epulis, & carnalibus delitijs præferamus. Let vs fast thes dayes

with al cherefulnes of hart, and mirth: and let vs præfer them before al denty meates, and delicates of the body. And

why? Quia quadragesima spiritualis est vindemia. Because lent is a spiritual vintena-

ge or

ge or haruest. And euery man must gather ~~in to his~~ barne saith he, spiritual wheate, and heauēly wine, *Ieiunado, or a-* Ser. 45. de tempore.
do, legendo. With fasting, praying, and reading. And that we may do that the better, he geueth vs counsel to abandōne al the pleasures of the body. For he saith. *Istis paucis diebus recedant impedimenta mundi, recedat carnalis lætitia, recedat* Ser. 55. de tempore.
mundi blandimenta venenis plena, carnis gaudium minuatur, vt anima lucra spiritualia præparentur, Let al worldely impedimentes passe away for thes fewe dayes: Let the delightes of the fleash passe awaye. Let the venemous allurementes of the worlde passe awaye, let the pleasure and pastaunce of the body be diminished, that spiritual increase and gaine maye be præpared for the soule. And this can not be, vnlesse we both fast from vice, and pampring vp the body with fleash, and delicate meates, the sourcees and nources of al sensualitie, and vice. For *Quomodo saith Origen, Castitas apud eos incorrupta seruatur, nisi continentiis suffulta*

THE CONCLUSION.

Hamil. 11.
super Lcui.

*fulsa subsidijis? Quo modo scripturis operam
dabunt? Quo modo scientia, & sapientia stu-
dent? Nonne per continentiam ventris & gut-
turis? Quo modo se quis castrat propter regnū
cælorum nisi ciborum affluentiam refecet, nisi
abstinentia utatur ministra? Howe is cha-
stetie mayntayned, vnlesse it be held vp
with very continent and strayte helpes?
howe shal men applie their paines to
the reading of scripture? howe do they
studie philosophie and other sciences?
do they not al this by abstinence and
keaping the belly and throte to a thyn-
ne ordinary, and slender diet? Howe
doth a man cut him selff for the king-
dome of heauen, vnlesse he cut of the
adundance and superfluitie of meate?
vnlesse he vse abstinēce for a seruitour,
and helpe in this case? As much to saye
no man is hable to do it. Therefor he
that wil fast, and please god with his fa-
sting, and come to Christ, must not im-
brue his fingers with bruesse soppes,
nor feede fat of the flesh pot, but cut of
the fleshly feeding of that rotten car-
kas*

of fasting

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kas and sack of woormes of his. For *Hec*
saieth Origen Christianis ieiunandi ratio *Homil. 18.
sup. Leuit.*
est. This is the manner of fasting amon-
 gest the Christians. And so S. Augu-
 stine for him selff, and the Christians
 vnder him, saieth: In lent, *Abstinemus a*
carnibus quibus alijs diebus vti licet. We ab-
 stayne from fleash which vppon other
 daies it is lauful for vs to eate. Wherefor
 yff we wil keape the Lenten fast, and
 fast as other Christians do, we must
 bothe faste from sinne (which is requi-
 red of vs not only at that tyme, but at
 al other times, dayes, houres, and mo-
 mentes of oure liff) and also from pam-
 perig vp the fleash with such nutritiue,
 and delicate meates, as the fleashly appe-
 tite doth desire. So shal we be sure to fast
 trewly. For Chrysostome talking of
 lent saieth. *Hæ sunt vera ferie vbi ani-* *Homil. 1.
in Gene.*
marum salus, vbi pax & concordia est, vbi
omnis vite huius apparatus abigitur, vbi cla-
mor, & tumultus, & coquorum discursus, &
pecudum mactationes e medio tolluntur.
 Thes are the trewe holy dayes, or fa-
 sting

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of fasting

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sting daies, where the health of the soule is regarded, where there is peace, and cōcorde, where al superfluous prouision for this lif is, set a syde where there be no clamours, nor tumultes, where there is no running vp and downe of cookes, no slaughter of beastes, no bouchery open for newe bisshoppes wiffes. Whereby yowe perceue and see I doute not, good readers, that euery Christen man, shuld not only fast from synne, but also from al fleash, and delicate meates; and that this time of lent, was commended vnto vs by the example of Christ, and geuen as a lawe from god. Which S. Ambrose in other wordes also most plainly expresseth, saying. This number of forty dayes, and fast in lent, *Non ab hominibus constitutum, sed diuinitus consecratum. Non terrena cogitatione inuentum, sed cælesti maiestate præceptum.* was not ordained of men, but halloed by god from heauen. Not inuented by humaine fantasie, but commaunded by heauenly maiesty. And whosoever contemneth this

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this fast, contemneth not the priestes
that exhorteth men to fast, but Christ
that speaketh in his priestes. For saith
S. Ambrose, in the place alleaged before,

Hæc non tam sacerdotum præcepta, quàm 75
Dei sunt. Ibidem.

Thes are not so much the com-
maundementes of priestes, as they are
the commaundementes of god. Nowe
in these oure dayes, thes newe men
feede the bely with fleash, most parte
off al the lent, to the greate offen-
se of their Christen brothers, and that
contrary to the doctrine of S. Paule,

who saith, *Bonum est non manducare car* Roma. 14.

nem, & non bibere vinum, neque in quo frater
tuns offenditur, aut scandalizatur, aut infir-

*matur.** And therefore desired vs to fol-

lo those things that mayntayne peace

and concorde, and kepe that which

diseth one another, and not by eating

fleash, to distroye the worke off god,

and oure weake brother, for whome

Christ died. And caul those that wil

not beare them cōpany in their fleashly

feastes, papistes and superstitious hypo-

crites,

* It is
good not
to eate
fleash, nor
to drinke
vvinne, nor
any other
thing in
which thy
brother is
displea-
sed, or of-
fended, or
weakened.

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crites, and besides make lent but a mans tradition, some popes deuise, and humane policie. Howe agreeth this with, the doctrine of Christ, and the Apostles, and fathers of the primitiue church?

- Math. 10.* To conclude Christ hiring vs as woorkemen in to his vineard, promised vs a peny (which is euerlasting liſſe) for oure rewarde, yff we worke wel. Christe willed vs to geue almes priuely, and saieth god ſhal rewarde vs openly.
- Math. 6.* Christe ſaieth, he that receaueth a prophete, in the name off a prophete, ſhal haue Mercedem prophetae, The rewarde of a prophete. And he that gettieth a cup of cold water to the leſt off Chriſtes diſciples, Non perdet mercedem ſuam. Shal not leeſe his rewarde. Christ biddeth vs loue oure enemies: and do good, and lend oure mony withu hope of gaines. Et erit merces ueſtra multa.
- Luca. 6.* And your rewarde ſhal be greate. S. Paul
- 1. Corin. 3.* le ſaieth. Vnuſquiſque propriam mercedem accipiet ſecundum laborem ſuum. Euery man ſhal

shal receue a peculiar and propre rewarde, according to his labour. Furder he desireth the Colloffenians, to do that which they do, with as good a wil, as they woulde do it before god, and not before men. *Scientes quod a Domino accipietis retributionem.* colloss. 4: Knowing that yowe shal receue a rewarde of god. And to the Hebrues he saith. *Non est iniustus Deus, ut obliuiscatur operis vestri, & dilectionis quam ostendistis in nomine ipsius.* Heb. 6. God is not vniust, that he can forget youre woorke, loue, and frindship that yowe haue shewed in his name. S. Chrysostome saith. *Dimitte res tuas apud deum, & tibi multiplicem mercedem reddet.* Homil. 15: in 1. ad Corinth. Leue thy earthly thinges with god, and he wil geue thee a manyfolde rewarde. S. Augustine saith. *Deus meus vbique presens est. Ille quum me aduersis rebus exagitat, aut merita examinat, aut peccata castigat, mercedemque mihi eternam, pro toleratis pie malis temporalibus seruat.* Lib. 1. de ciuitate dei Cap. 29. My lorde and god is present euery where. He, when he troubleth me with aduersitie, ether examineth my

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doinges;

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doinges, ether punisheth my finnes, and keapeth me an euerlasting rewarde, for my temporal aduersitie suffered patiently. And so do al the auncient fathers teache, that for wel doing we shal haue a rewarde of god. Thes newe men tel vs, that oure woorkes merite nothig before god, nor make vs acceptable in his sight, nor purchasse vs any rewarde at his hande. Howe agreeth this with the doctrine of Christe, and the Apostles, and auncient fathers of the primitive church? Iudge youe good people: and tel me, who deserueth more credit, Leo or Luther, Cyprian or Calvin, Bafile or Brentius, Austine or Swinglius, Ambrose or Amsdorf, Chrysostome or Crammer, Paulinus or Parkar, Hierome or Iuel, trewe Apostels, or false Apostatates, auncient fathers, or newe brothers, vertuous praelates, or vitious preachers, sounde catholickes, or fonde heretickes. In good faith as youe finde thes newe ghospellers, contrary to the Apostels, and fathers of the primitive church

church in thes pointes, So shal youe
finde the in al that they preach, of on-
ly faith, lack of free wil, Mariadge of
priestes, and such mostrous opinions,
as they daily preach: as by good record it
may be proued, and hath bene by diuer-
se lerned men alredy set foorth at large,
and shal yf nede require, be brought
foorth in open shewe, to euery mans
sight, that they may see howe grossely
they haue bene taught, and lurdely de-
ceued, vnder pretence, and colour of the
worde of the lorde. But for this præ-
sent to auoyde tediousnesse, I omit it,
putting youe good readers eftsoone in
remembraunce, that seing al heretickes
haue the qualities aboue mentioned,
and teach contrary doctrine, to the A-
postels, and fathers of the primitiue
church, and breake the bonde of vnitie,
youe must (as S. Ciprian saith) flee
far from the contagion of such men, *Lib. 1. epist*
and be as ware of their talke, as youe
wold be of a venemous cancker, or in-
fectious plague. *Sagitta vulnerans lingua Iere. 9.*

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eorum. Their tounge is a wounding ar-
ro. They intermingle sometimes, good
lessons with their euil doctrine, that
they may crepe into credit, and insin-
uate them selues into the fauour of the
people, but al tendeth to no other end,
then to infect, and poysonne their sou-
les. They vse the scriptures, as Origen
saieth the deuill doth, that by the sim-
plitie, and outward shewe of the letter,
they may corrupt such as harken vnto
them. They caul them selues Catholic-
kes, and their doctrine, the treuth of go-
des worde, as *Arrius* and other heretic-
kes haue done before. They sowe coc-
kel, darnel, and stincking herbes vppon
the trewe seade, that Christe and his
Apostells, Martirs, and confessours ha-
ue sowed. And wil youe haue al at a
woorde? They lye impudently, and yf
they haue reade the auncient fathers,
they knowe that they do lye, and as
longe as they liue, they wil neuer be af-
hamed to lye, yf they be not let to lye,
and as their forefathers acquainted with
the

Ho. 31. in
Luc.

the master of lies, haue done before the,
 so they charge the Catholickes with
 lyes, as perhaps they wil do me, for dis-
 couering some of their falsitie, in this
 litte treatise. But yf they do, then may I
 trewly vse that Rhetorical exclamation,
 which their raging Rhetour someti-
 mes arrogantly abused, and say, O Grego-
 rie, O Hilary, O Austine, O Hierome,
 O Ambrose, O Chrysostome, O Ephre,
 O Basile, O Origen, O Cyprian, O
 Tertullian, O *Ignatius*, O Denise, O
 Clement, O Paule, O Peter, O Chri-
 stes. Yf we are deceaued, we haue
 bene deceaued, by that which was com-
 meded vnto vs from youe. Yf thes thinges
 which are here set foorth, be lies, then
 haue youe farced the booke and monu-
 mentes, which youe committed to the
 vewe, and sight of al youre posteritie,
 with lies. But that can not be so (good ^{Ioan. 14.}
 people) yf Christ did euer send the ho- ^{15. 16.}
 ly ghost, teacher of al treuth, among-
 est the Christians, before frier Luther,
 and his offspring, beganne to blase this
 blasphem-

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Joan. 14.
15. 16.

blasphemous doctrine, that rangeth
nowe ouer the worlde, as most certen-
ly he did.

Wherefor once agayne I say, be ware
of them. And thinke al that they asse-
uere, and boldly preach against the do-
ctrine off Christes Catholick church,
sealed with the bloud of so many holy
Martirs, and auouched with the testi-
monies, of so many auncient fathers, is
nothing els but mere vanities, and vay-
ne lies. And yf they cease not to allure
youe, with faire coloured wordes, from
this treuth, that Christ, and the holy
ghost haue taught, by the praelates off
his church, to their newe inuented do-
ctrine, and late founde faith, say vnto
them, as S. Augustine, saied to the Ma-
nichees. *Vos & tam pauci, & tam turbulen-
ti, & tam noui, nihil dignum autoritate pra-
ferati.* Youe, both so fewe, and so tro-
blesome, and so newe, can pretend no-
thing worthy of authoritie. And euē as
that holy father saied of faith, So say
youe of this doctrine that youe haue
ler-

De utilita-
te credendi
Cap. 14.

Handwritten flourish

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lerved here. *Hoc est iussum diuinitus: hoc a beatis maioribus traditum: hoc ad nos usque seruatum: hoc perturbare atque pervertere velle, nihil aliud est quam ad veram religionem sacrilegam viam querere.* This is commaunded from heauen. This is deliured of oure blessed forefathers. This hath bene kept vnto oure dayes. To wil to disturbe, and peruert this, is nothing els, but to seeke a mischeuous, and naughty way to treue religion. And say vnto them, that the same that kept S. Augustine, shal kepe youe in the sweete bosome, and comfortable lap off the church: that is to saie, Authoritie begonne with miracles, nourished with hope, augmented with charitie, established with antiquitie. The succession of bissopes from the sea off Peter, vntil this present bissshop. The name of the Catholick church, that hath only so prauayled amongst al heresies, that whereas al heretickes wold be caulled catholickes, yet for al that, when a stranger aske them, where or whether

De utilitate credendi
Cap. 10.


Contra Epi
sto. Manich
Cap. 4.

1
3
24
5
2

W

X + he

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he shal go to the catholicke church, no-
ne of al the heretickes is hable to shewe
any one church, or house. So shal yo-
we be sure to auoyde the perilous path,
that leadeth to damnation, and come to
euerlasting blisse, with the holy fathers
whose doctrine yowe kepe, and whose
steppes youe follo, in the knot of vnitie
and bonde of charitie. Which god off
his infinitie mercy, graūte vs al, and ce-
asse this boysterous storme of heresy,
that we may be of one harte, and one
minde, and in vnitie of spirite, serue god
in *Iesus* Christ oure lorde. Amen.

And yowe my masters, authours off
this newe religion, who haue separated
youre selues from others, staye by the
grace of god, in the vnitie of the Catho-
licke church, and haue made schismes
and diuisions, contrary to the doctrine,
wich yowe receaued off youre forefa-
thers, *Errantes & in errorem mittentes*, Er-
ring youre selues, and bringing other
men into errour, conside for Christes
sake, what a horrible thing it is, to ma-
ke a

ke a diuision, and schisme in his church,
 and lerne by the diuision of the tribes of ^{3. Reg. 12.}
 Israel, as S. Cyprian saith, *Quàm sine spe* ^{Lib. 1. E-}
sunt, & perditionem sibi magnam de indigna- ^{pist. 6.}
tionē Dei acquirunt, qui schismata faciunt,
& relicto episcopo, alium sibi pseudoepiscopum
constituunt. Howe they are without ho-
 pe, and get vnto them selues greate dam-
 nation, of the displeasure and indigna-
 tion of almighty god, who make diui-
 sions, and forsaking their owne bishop,
 apointe them selues some Apostatical
 patriarke, or false superintendent. Ley
 before youre eies the terrible punish-
 mēt, of Core, Dathā, and Abyron, who ^{Num. 16.}
 were swallowed vp into the earth a liue.
 Haue in remembraunce the lamentable
 end of the Mōtanistes, who as Eusebius ^{Lib. 5. cap.}
 reporteth, *Finem vitæ suæ, exemplo Iudæ* ^{16. ecclesi-}
proditoris accæperunt. Ended their liffes, e-
 uen as *Iudas* the traytour did. And the
 sodayne death of *Arrius*, who for diui-
 ding him self from the church, and ^{Ibidem lib}
 rayling a blasphemous heresie ageinst ^{10. 14. 13.}
 Christ, lost al his entralles in a iakes.

Thinke

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Think it not sufficient for youe, that yo
we knowe, and acknowledge one god
the father, one god the sonne, one god
the holy ghost. So did saith S. Cypri-
an, Core, Dathan, and Abyron acknow-
ledge one god, serue one god. Yet be-
cause they trangressed their appointed
dewtie, *Et contra Aaron sacrificandi sibi li-
centiam vendicauerunt, diuinitus percussi pœ-
nas statim pro illicitis conatibus pendebant.*
And callenged licēce to sacrifice, ageinst
Aaron, they were punished for their vn-
lauful attemptes. Nor think it ynough,
that yowe can alleage scripture, for ma-
intenaunce of youre doinges. The Mon-
tanistes had scripture. Arrius had scri-
pture, and al other heretikes that euer
wrote, had scripture: and yet they were
punished by the mighty hand of god, be-
cause they did præsumptuously interpre-
te the scripture, to the maintenaunce of
their owne heresie, and woulde not
with humilitie seeke the trewe mea-
ning of it, there as they shuld. Take hee-
de, lest by this diuision which yowe ma-
ke

Lib. 1. Epi.
9.

Sy Bob

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ke vnder prætence, of restoring the sincere meaning of scripture, and trewe religion of Christ, yowe be founde in selfe to deny Christ. For, *Quid modo non negas Christū in carne venisse, qui disrumpis ecclesiam?* After what sorte doest not thoue deny Christ, to be come in flesh who breakest and dispoilest the church, saith S. Augustine? and asking the question, what it is to deny Christ, he saith. *Negare Christū factis, est superbire & schismata facere.* To deny Christ in deed, is to be proude, and make schismes and diuisions. Beware, lest by diuiding youre selues from the church, and bringing in a newe faith, yowe driue awaye, the olde charitie, which is the bonde of perfection: and deny Christ, god and man, who is charitie it self. For, *Quam unitatem seruat, quam dilectionem custodit, aut cogitat, qui discordiæ furore vesanus, ecclesiam scindit, fidem destruit, pacem turbat, charitatem dissipat, sacramentum prophanat?* What vnitie doth he obserue, what loue doth he keape, or thinke vppon, who
like

*Tract. in 1.
Epi. Ioan.*

*Ser. 33. de
verbis Apo
Stoli.*

colloſſ. 3.

*De ſimpli-
citate pra-
latiſſim.*

Sy Bob
Servant

videtur

THE CONCLUSION.

like a madde man, with raging discorde,
diuideth the church, destroyeth faith,
troubleth peace, disperleth charitie, pro-
phaneth the sacrament? saith S. Cypri-
an. As much to saie he hath none at al.

Tracta. 6.
in Epist.
Ioan. cap.
4.

For so saith S. Augustine. Tu non habes
charitatem, quia pro honore tuo diuidis vni-
tatem. Videte si ibi est charitas. Tollis te ab v-
nitate orbis terrarū, diuidis ecclesiam per schis-
mata, dilanias corpus Christi. Thowe hast
no charitie, because for thy owne adua-
uncement and honour, thowe diuidest
vnitie. See if there be any charitie there.
Thowe takest thy self away from the
vnitie of al the whole worlde, thowe di-
uidest the churche by schismes, thowe
doest rent, and teare the body of Christ.
He came in fleash, that he might gather
together, thowe criest, that thowe ma-
iest disperse, and scatter abroad. Howe
then dost not thowe deny Christ, who
breste and dispersest the church which
he gathred together?

Furder whereas yowe vaunte youre
selues trewe Christians, and folloers of
Christ,

Christ, beware lest by this separation,
 yowe be founde to haue litle trewe
 Christianitie in yowe, And to follo ^{Lib. 1. de}
 Christ neuer a deale. For *Non sequitur* ^{ser. domini}
Christum, saith S. Augustine, *qui non se-* ^{in monte}
cundum ueram fidem & catholicam discipli- ^{cap. 9.}
nam Christianus vocatur. He folloeth not
 Christ, who is not caulled a Christen
 man, after the trewe faith, and catholick
ke discipline and order. And so can not
 not yowe be caulled. For the faith
 which yowe teache, is nether the tre-
 we faith (because it lacketh the trewe
 effectes of faith, required in a Christen
 man, (as it shalbe proued hereafter, if yo-
 we deny it) nether is the discipline and
 order, which yowe haue in youre con-
gregations, the catholicke discipline,
that is to saye the discipline receued vni-
uersally in al Christedome, where Chri-
stes name, and religion is in dewe reue-
rence and honour: and neuer harde off,
before frier Luther beganne to pley the
Apostata, and set this freash faith, and ne
we discipline abrode. Or if it were harde
 off

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of, in any place before his tyme, shewe the churches were it beganne, the manner howe it came thither, the succelssion howe it continued, and youre credit maye the better increafe. But yowe can not: nor euer yet coulede any heretike before yowe as S. Augustine saith.

Contra e-
pist Ma.
nich. cap. 4

2 Paralip. 2

3. Reg. 14.

Agayne remember howe Ioram, Iosaphates sonne, for making Iuda, and the inhabitantes of Hierusalem, commit fornication, and killing his brothers, far better men, then he was him self, was plagued of god in his people, in his childre, in his wives, in his substance, and in his owne body. And howe Ieroboam *Qui peccauit & peccare facit Israël*, Who transgressed the lawe of god him self, and made the children of Israel transgresse it also, was scourged by the mighty hande of god, and his people so afflicted, that there was not one left, pissing ageinst a waulle. And thinke that the lieke maye happen to yowe.

Besides, consider that the bloud of al those, whome yowe haue deceaued, shal be

be required at your hands, at the terrible day, and your punishment multiplied, both by their crying of vengeance upon you, for deceiving their silly souls with your subtil woordes, and also by the sight of the Apostles, Evangelistes, Martirs, and holy fathers, bearing witness against you, for corrupting the worde of god, and wresting the scriptures to a wrong sense, nor ment of them, nor euer harde, or allowed by the auncient fathers, who had the handling of it before your tyme. And with al remembre that as Chrysostome saith. *Illud iudicium terrificum, horrendum tribunal, timoris plenae eiusdem questiones & disquisitiones.* That iudgement is terrible, that barre is dreadful, the questions and inquires of the same, full of terror and feare. Then as S. Augustine saith, *Ordinabuntur ante infelicem animam peccata sua, ut eam & couincat probatio, & confundat agnitio.* Before the miserable soule shall be leyd al his finnes, that the prouffe of them may conuince him, and the acknowledging

Homil. 5.

ad Roma.

Ser. 181. de

temp. ca. 8.

Iere. 46.

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Iere. 46.

Hebre. 10.

wledging of them, confounde him. The wil god take vengeance vppon his enemies. The shal thesworde deuoure, and be imbrued with their bloud. Wherefor yf yowe thincke there is any god to punishe iniquitie, and rewarde vertue, Yff yowe thincke yowe haue soules to saue, and a streight accōpte to make in another worlde, consider this aduisedly, and thinke with youre selues, *Quám hor rēdū est incidere in manus dei uiuētis.* What a horrible thinge it is, to faulle into the handes of the liuing god. And neuer be ashamed to returne to the vnitie off the church, from which yowe haue separated, and diuided youre selues. Let not worldely policie, nor desire of riches, and vaine estimation amongst men, staye yowe from reentringe into fauour with god. For one howers pleasure in earthe, lose not the euerlasting treasure in heauen. Yf with the losse of youre soules, yowe might gaine al the worlde, what a fayre marte had howe made? Wherefore for his sake that so dearely bought

bought youe, keape youre soules from
 that horrible pit of damnation. And as
 by pride, youe separated youre selues
 from Christes mystical body the church:
 So by humilitie returne to the vnitie
 off it againe. Yf youe continewe in
 this diuision, and schisme, liue as com-
 mendablye, as youe can, beleue ~~at that~~
 the scripture testifieth of oure sauiour
 Christ, as stedfastly as youe may, yet
 shal youe neuer be membres off his my-
 stical body, but haue his indignation
 and wrath euer hanging ouer youre he-
 ades, yf S. Augustine be of any credit,
 who crieth. *Vae illis qui oderunt vnitatem* Tracta. 12:
ecclesiae, & partes sibi faciunt in hominibus. in Ioan.

O be to them, who hate the vnitie of
 the church, and make themselves par-
 tes in men, as youe haue done with
 Luther at Wittemberg, Swinglius,
 at Zurich, Caluin at Geneva and o-
 thers in other corners. Therefor har-
 ké to the gentill request of S. Paule, de-
 siring youe, and al such as youe are, by
 the name of oure sauiour *Iesus Christ,*

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1. Corinth. 1. *Vt idipsum dicatis, & non sint in vobis schismata,* that youe saie al one thig and that there be no schismes amongst yowe.

Philip. 2. But be perfect, *in eodem sensu & in eadē sententia,* in one sense, and one opinion and sentence. And yf there be any con-

solation in Christ Iesu, iff there be any comferte of charitie, if there be any societie of spirite, if there be any bowelles of mercy, pittie, or compassion in youe, fulfil his ioye, *Vt idem sapiatis, eandem charitatem habentes, vnamines, idipsum sentientes,* that ye drawe one way, hauing one charitie, being of one accorde, and of one minde. Be hoful in al humilitie and meeknesse, *Seruare vnitatem spiritus,*

Ephes. 4. *in vinculo pacis,* to kepe the vnitie of spirite, in the bonde of peace. Nether take it disdainfully, that youe are put in remembraunce of this, by so meane a man as I am. Remembre that Naaman the Si-
4. Reg. c. 5 rian by folloing the counsel of a silly gyrlle, and certē seruing men, was cleane purged of his foule filthy lepre, and brought to the acknowledging, and

con-

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confession of the trewe god of Israel,
as I trust youe may be of heresie, and
brought to the acknowledging, and
cōfession of the treuth, and ioynē with
vs in the vnitie of his church, and as the
re is one sheparde, so make, unum ouile,
one folde, ageinst the coming of oure
lorde Iesus Christ, to whome be al ho-
nour and glory, worlde without end
Amen.

FINIS.

*Hactenus hec lector: quod nosti rectius istis;
Candidus imperti: si nil, his vtere mecu.*

*Quandoquidem Liber iste a Domino Io-
hanne Martiale Anglo cōpositus de Cruce, &
eius mysterijs, a viris doctis, probis, & Anglicæ
linguæ peritis, apud me fide dignissimis, dili-
genter est examinatus, probatus, & utilis iudi-
catus, qui impressus euulgaretur, luben-
ter eorum sententiæ subscriben-
dum esse iudico.*

*Cūnerus Petri, pastor S. Petri Louanij,
quarto calendas octobris.*

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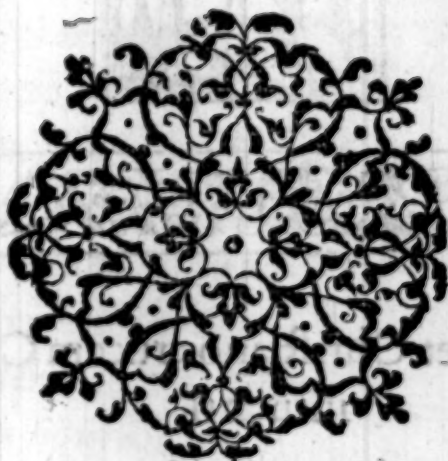
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tulliã, seeke in his boke *de coro-
na militis*





Cuilibet Christiano crucem Christi
intuenti.

*In cruce pendentem Christum, Dominumq;
Deumque
Quñ videas, subeant quæ tibi morte dedit.
Et quia per mortem, peperit de morte trium-
phum*

*In cruce, corde agites & venerare crucem.
Et crucis insigni, quia sacramenta salutis
Perficit, huic grates pro cruce letus agas.
Et crucis insigni, quia pellitur impetus hostis,
Ne*

*Ne pigeat tenera pingere fronte crucem.
Et crucis insigni, quia tot miracula facit,
Vis quāta, & virtus sit, meditare crucis.
Hancquē vide, sed mente colas, quod ternis in
ipsa..
Sic placido disces pectore ferre crucem.*

Ex Hymno Prudentij.

*Cultor Dei memento,
Te fontis, & lauacri
Rorem subisse sanctum,
Te chrismate innouatum.
Fac cū vocante somno
Castum petis cubile,
Frontem, locūq; cordis
Crucis figura signet.
Crux pellit omne crimen,
Fugiunt crucem tenebræ.
Tali dicata signo,
Mens fluctuare nescit.
Procul ô procul vagantum
Portenta somniorum,
Procul esto peruicaci
Prestigator astu.
O tortuose serpens,*

Qui

*Qui mille per meandros,
Fraudesque flexuosas
Agitas quietas corda,
Discede, Christus hic est,
Hic Christus est, liquesce.
Signum, quod ipse nosti,
Damnat tuam cateruam.*



Typis Ioannis Latij.

